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CHINYANJA BASIC COURSE.

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THIS LANGUAGE COURSE IS INTENDED TO PROVIDE THE LINGUISTICALLY ORIENTED STUDENT WITH THE FUNDAMENTAL ELEMENTS OF CHINYANJA (ALSO COMMONLY REFERRED TO WITHOUT THE "CHI" PREFIX AS "NYANJA"). THE PRINCIPLE LANGUAGE OF MALAWI, CHINYANJA IS ALSO SPOKEN BY LARGE NUMBERS OF MALAWIANS IN NEIGHBORING COUNTRIES. THE COURSE IS BASED ON A SET OF DIALOGS DEVELOPED FROM IMPROMPTU CONVERSATIONS RECORDED BY TWO OF THE MALAWIAN AUTHORS. INTENDED TO BE INTRODUCED ORALLY, THESE DIALOGS ARE GLOSSED IN ENGLISH AND CONTAIN THE SPECIAL STRUCTURE POINTS OF EACH UNIT. THEY ARE FOLLOWED BY EXPLANATORY NOTES AND EXERCISES AND, IN EARLIER LESSONS, BY SHORT "AUTOBIOGRAPHICAL" QUESTION AND ANSWER SECTIONS. LATER UNITS ARE LONGER, WITH MORE ATTENTION GIVEN TO THE GRAMMATICAL DEVICES OF THE LANGUAGE. EMPHASIS THROUGHOUT IS ON MASTERY OF THE DIALOGS. INSTRUCTIONS FOR THE TEACHER ARE INCLUDED IN THE INTRODUCTION. THIS DOCUMENT IS ALSO AVAILABLE FROM THE SUPERINTENDENT OF DOCUMENTS, U.S. GOVERNMENT PRINTING OFFICE, WASHINGTON, D.C. 20402, FOR $1.75. (AMM)

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BASIC COURSE

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CHINYANJA

BASIC COURSE

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with the assistance of the Peace Corps

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FOREIGN SERVICE INSTITUTE
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Edited by
LLOYD B. SWIFT

PREFACE

Chinyanja, the principal language of Malawi, is spoken not only in that country but by large numbers of Malawians in neighboring countries. This book is intended to give the student a start in the language, both by providing him with materials for study, and by guiding him in taking over more and more of the responsibilities connected with language learning. The goal is ability to speak a little Chinyanja well, and ability to learn as much more of it as is needed for individual work situations in Malawi.

The present volume is one of a series of short Basic Courses in selected African Languages, prepared by the Foreign Service Institute. It was produced in cooperation with the Peace Corps.

Many collaborators contributed to the lessons. Antonio Boutcha, Zimani Kadzamira, Mike Mbvundula, and Isaac Mputeni supplied tape recorded samples of Chinyanja. These and the related exercise materials were checked by Mr. Mbvundula, and also by Dearson Bandawe, Alex Kalindawalo, Samson Lwanda, Justin Malewezi, Cikungwa Mseka, and Emilio Msoke. Voicing of the tapes was by Messrs. Msoke, Lwanda, and Malewezi. Mrs. Linda Hollander assisted with production and checking of an earlier version.

General organizing, editing, and preparation of notes were the responsibility of Earl W. Stevick. Assembling and editing of the tapes owed much to special techniques developed by Gabriel Cordova, Director of the Institute's Language Laboratory.

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FOREWORD

Unhousel'd, disappointed, unanel'd,
No reckoning made, but sent to my account
With all my imperfections on my head.

Hamlet. Act I, Sc. 5.

Like Hamlet's father, the present course has been sent to meet its destiny with certain imperfections on its head. Some readers may therefore judge it 'horrible..., most horrible'. This foreword is written as an interpretation of the course, in the hope that some unnecessary misunderstandings may be avoided.

Most important, the Malawian authors of these materials are in no way responsible for the flaws which exist in this published version of their work. The course is based on impromptu conversations recorded by two of the authors. Parts of these conversations were then selected to serve as the 'basic dialogues' for the units. Format for the exercises and content for the 'autobiographical' sections were suggested by the senior American collaborator, and these materials were then put into Nyanja by the Malawian authors. Every line in the book has been checked by two or more Malawians for its general authenticity, and most of it by three or more, but certain inconsistencies of spelling and word division are the result of too-hurried editing. Certain bits of dialogue and notes on grammar are repeated at two or more points in the course. Almost all these repetitions -- or 'reintroductions' -- were intentional, but in a few cases they would have been removed had time been available for a final reworking of the manuscript.

Perhaps one of the stronger aspects of this course, particularly in comparison with other courses in the same series, is its emphasis on using the dialogue materials, outside of the classroom as well as in it, and on the 'autobiographical' sections, in which the students are expected to supply words that are of personal and/or local significance to them. The assumption is that students learn most quickly, and with fewest repetitions, when the meanings of linguistic forms are most vivid to them while they are practicing them.

In this and in other ways, students are required to assume definite responsibilities, not just for following instructions, but for contributing to the content and the conduct of the course. While this of course applies to every student in the class, experience has shown that it is also wise to have in each class one student who is responsible for reading the instructions, seeing to it that mechanical details go smoothly, and serving as a clearing house for questions, grievances, and other problems as they arise.

Nyanja Basic Course will be of interest to language teachers because the actual preparation of the manuscript had to be carried out some hundreds of miles from the nearest speakers of the language. Contact between American and Malawian personnel was intermittent, for intensive periods of tape recording, checking of drafts, and classroom use of an earlier edition. The result displays many of the weaknesses that one would have predicted under such circumstances. At the same time, however, it is felt that some new, positive possibilities in this kind of collaboration have been explored.

The senior American collaborator would like at this time to express his deep appreciation, both professionally and personally, to all of the Malawian authors for the truly remarkable patience and dedication which they displayed during our work together. Thanks are also due to Mrs. Linda Hollander for her help in preparing and checking the mimeographed and taped materials which were the preliminary edition of this course. Discussions with Dr. Guy Atkins, though regrettably brief, were exceedingly helpful. Dr. William Samarin supervised Nyanja instruction during six weeks of a summer program in 1964. To all these persons, the senior American collaborator expresses his gratitude, emphasizing that blame for errors of fact or organization are not theirs.

Work on this course has been made easier by the existence of Scott and Hetherwick's Dictionary of the Nyanja Language, and Thomas Price's The Elements of Nyanja.

Washington, D. C.
June, 1965

INTRODUCTION

Any student who begins this course has three handicaps. He is aware of the first one, but he is probably not aware of the second and third.

1. He knows no Nyanja. This course contains many useful sentences in the language, and covers the main points of grammar and pronunciation.
2. He probably does not expect to use much of his own initiative when he studies a language. In this course, the student is required to make many of his own observations, select part of the vocabulary to be used, and design some of the exercises.
3. He is not accustomed to distinguishing between 'learning a language' (which is an academic game) and 'learning to use a language' (which is not necessarily academic and which can be much more fun). This course contains numerous directions for using Nyanja in real life outside of class. These directions are not merely suggestions; they are an essential part of the course.

The course is divided into two main parts. The first consists of Units 1-40, and the second of Units 41-63. In the first part (Units 1-40), emphasis is on learning to use those words and sentences that the student is most likely to need repeatedly during his first few weeks in Malawi. The principal points of Nyanja grammar are introduced, but they are not treated systematically, and there are few drills.

In the second part (Units 41-63), the materials from Units 1-40 are reintroduced. This time, however, the units are longer, and more attention is given to mastery of the grammatical devices of the language.

Instructors who use this course will fall into one of two categories. Some will have had previous experience in teaching Nyanja, either to Nyanja-speaking children, or to European adults, or to both. These teachers will be aware that this course is organized as it is because it aims at teaching the student to be self-reliant in his language study. He will then be able to go on learning more and more Nyanja after he has finished his formal study of the language. This course is therefore quite different from other language courses that the students have used in school, and it is probably also quite different from language courses that the instructors themselves have used previously.

Other instructors will have had little or no experience in teaching any language. If these instructors will read and follow carefully the suggested procedures, they will find that this course is not difficult to teach.

A procedure for use with each new basic dialogue.

1. Hearing before speaking, and speaking before seeing.

The student should not look at the dialogue until after he has learned to pronounce it very well. He should not even glance at it briefly. If he looks at it too soon, he will almost certainly 'hear'--or think he hears--the sounds for which the letters stand in English or in some other European language. If he waits until after he has learned to pronounce the Nyanja, he will have given his ear an opportunity to hear the sounds as they are really pronounced by his tutor.

2. Listening to the dialogue.

The tutor should begin by reading the entire dialogue aloud two or three times. The student should listen carefully, without trying to repeat. The tutor should speak at all times at a normal conversational speed. He should avoid speaking more slowly or more distinctly than he would ever speak with other persons for whom Nyanja is the mother tongue. Students' books are closed.

3. Learning to repeat the sentences after the instructor.

The tutor should say the first sentence at normal speed, and let the students imitate him. Their books are still closed. If their imitation is completely correct, he should go on to the next sentence.

a. If the sentence seems to be too long, the tutor should pronounce one small part of it, then a slightly longer part, and finally the entire sentence. For example, the sentence /Muli kupita kuti?/ might be built up as follows:

1. kuti?
2. kupita kuti?
3. Muli kupita kuti?

The sentence /Ife tili bwino kaya inu anzathu?/ might be built up as follows:

1. anzathu
2. kaya inu anzathu
3. bwino
4. Ife tili bwino
5. kaya inu anzathu.
6. Ife tili bwino kaya inu anzathu?

b. If a student still makes a mistake in pronunciation, the tutor should correct him by repeating correctly the word that the student mispronounced. There is no need to explain the matter in English. So, for example:

Tutor:	Ndili bwino.
Student:	Indili bwino. (a wrong pronunciation)
Tutor:	ndili
Student:	ndili
Tutor:	Ndili bwino.
Student:	Ndili bwino.

All the sentences in the dialogue should be treated in this way.

4. Learning the meanings of the sentences.

Up to this point, the student has not been told the meanings of the sentences he is practicing. If he is told the meanings too soon, he will have a very strong tendency to use English intonations on the sentences.

Now the tutor should say the first sentence, and have the students repeat it after him. (Their books are still closed.) Then he should give the equivalent English sentence, and the students should reply with the Nyanja sentence. If the students make any mistakes at all, the tutor should say the Nyanja sentence again and have them repeat it after him.

Each sentence should be treated in this way, until the students can give the Nyanja sentences promptly and without error.

5. Reading aloud.

Now, for the first time, students should open their books and read aloud after the tutor. When they can do this easily, they may practice reading aloud independently.

6. Becoming fluent with the dialogue.

Student's books should again be closed. The tutor should assume one of the roles in the dialogue, and have the students take the other role. Then he should take the second role and have the students take the first. Finally, the students should take both roles. This kind of practice should continue until each student is able to take either role in the dialogue without having to look at it.

In the English equivalents for Nyanja expressions in this course, use is made of [ ], ( ), and (' '). Square brackets [ ] enclose English words which have no counterpart in the Nyanja, but which are needed in order to make a translation into idiomatic English. Round brackets, or parentheses ( ) enclose words which are English counterparts of something in the Nyanja sentence, but which would not ordinarily be used in the English equivalent. Round brackets with single quotes are used to indicate a literal English version of a sentence ('   ').

SOME FEATURES OF NYANJA PRONUNCIATION

Speakers of English who are studying Nyanja find the pronunciation less difficult than it is confusing. Nyanja has no "clicks", no "whistling s's" and no "coarticulated stops", yet published descriptions of the consonant sounds of the language leave the would-be learner in doubt at some crucial points.

An example from English may help to make the problem clearer. Suppose that a speaker of some other language has learned to pronounce English *top* in two ways; in both pronunciations he closes his lips in order to form the 'p'. In one, he allows his lips to open immediately thereafter, and a small puff of air escapes; in the other he keeps his lips closed indefinitely. Each pronunciation is quite common in normal spoken English. His question is, "How important is this physical difference? Are there some words in which only one of these is correct, and other words in which the other is required? Or may I just forget about the difference and use these two sounds interchangeably?" The answer, of course, is that the two are interchangeable. For that reason, we need not and do not represent the difference when we write. But the same student of English may find the physical difference between *tie* and *die* just as subtle as the difference between the two pronunciations of *top*. Yet native speakers of English do *not* interchange the sounds that begin these two words; the foreign learner of English must keep them apart from one another; and the difference is reflected in our spelling by the fact that we have the two separate letters *t* and *d*.

Returning now to Nyanja, the student will hear sounds that resemble the *dz* in a*dz*e, and others that are similar to the *z* sound in *zoo*. He has no serious difficulty in making either one of them, but he still needs to know what status this physical difference has within Nyanja. Are there some words where he must use *dz* and not *z*, and others where *z* is right and *dz* wrong? Or may he forget about the physical difference and use the two sounds interchangeably? And what about a *p*-like sound with no aspiration (puff of air) after it, and a *p*-like sound that is followed by strong aspiration? How much attention should he pay to this difference?

In Nyanja, the greatest confusion has been with regard to the sound-types represented by p, b, pf, bv, f, v, and ph. All of these involve the use of one or both of the lips, but analogous sets of sounds are made at other positions in the mouth also. Among these seven sounds, the student will notice differences of only four types:

(1) voiceless vs. voiced:

p	b
f	v
pf	bv
ph	

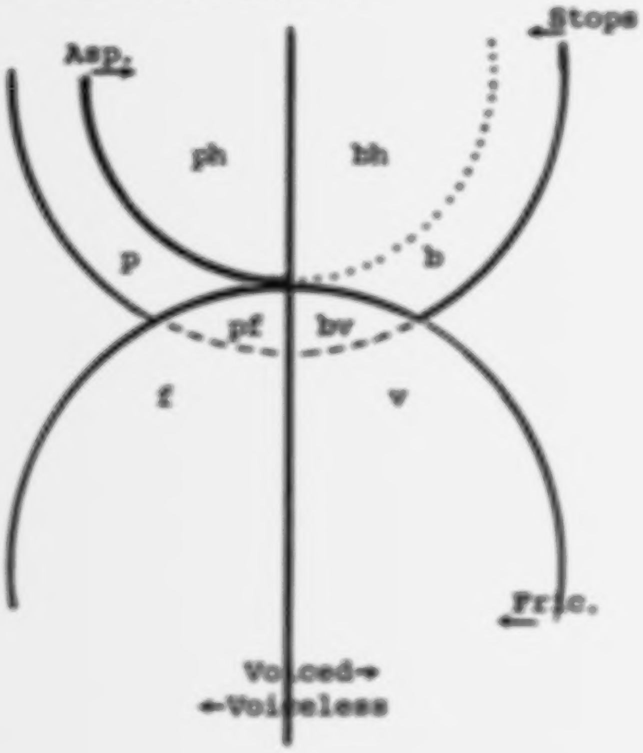
(2,3) stop vs. stop-plus-fricative vs. fricative

p	pf	f
b	bv	v
ph		

(4) aspiration vs. lack of aspiration

ph	p
	pf
	b
	etc.

The relationships of these phonetic features within the economy of Nyanja may be represented on the following diagram:



Everything to the left of the vertical line is a voiceless sound, while everything to the right is voiced. Everything within the lower circle includes audible friction, everything within the larger upper circle has momentary complete stoppage at some point in the speech tract, and everything within the smaller circle is aspirated. The 'affricates' /pf/ and /bv/ begin with stoppage and end with friction.

In some varieties of Nyanja, the pairs of physically different sounds *pf* and *f*, and *bv* and *v*, are interchangeable with one another, while in others they are kept apart. This fact is represented in the diagram by the dashed line. Some speakers also make a difference, not noted in the printed works on Nyanja, between aspirated and unaspirated voiced stops /b/ and /bh/: this is represented as a dotted line. (There is a parallel distinction between /d/ and /dh/.) The speakers who distinguish /pf/ and /bv/ from /f/ and /v/ are not necessarily the same ones who distinguish between /b/ and /bh/.

This, then, is the situation which lies behind such a statement as that given in Scott and Hetherwick's *Dictionary of the Nyanja Language*:

> F is ... frequently hardened by its corresponding explosive: thus *pf* comes to be a fuller form of the simple *f* . . . . Some dialects prefer the softer *f* to *pf*, and vice versa; words, therefore, which are not found under the one may be sought for under the other.

> Bv . . . seems rather to represent a letter hanging between *v* and *bv*, and which is condensed into one or other according to the idiosyncracies of the dialects.

The difference between /b/ and /bh/ is fairly rare, and is not reflected in the'writing system used in this course.

A striking characteristic of relaxed (though not necessarily rapid) pronunciation is that the voiceless sounds /p/, /c/, /k/, all of which include the feature of stoppage, are frequently replaced by sounds which have no stoppage, and which are voiced. That is to say, the voiceless stop /k/ is interchangeable in most positions with the voiced fricative which phoneticians write as [ɣ]; the voiceless affricate /c/ is often replaced by the voiced fricative [ʒ]; the voiceless stop /p/ has a free variant [β], which like /v/ is a voiced fricative but is formed between the two lips, instead of between lower lip and upper teeth, as /v/ is. The voiceless stop /t/ is heard under the same circumstances as a voiced sound, but as a stop or flap, and not as a fricative.

Another pair of sounds whose status needs to be made clear are /l/ and /r/. These are not in contrast with each other in any variety of Nyanja, so that the student may safely treat them as interchangeable; in general, however, the *r*-like sounds are heard before the vowel /i/, and the *l*-like sounds in other positions.

At other than the points discussed above, Nyanja consonants are fairly straightforward. The student should of course be careful in pronouncing sounds like /mb/, /nd/, not to add an extra vowel: /ndege/ should not sound like *un-dege*, or *nadege*.

There are only five vowels, and they should cause little trouble. Remember that they are 'pure' (i.e. they sound the same from beginning to end), and do not allow the lips, tongue or jaw to change positions during the time they are being produced. Thus, the progressive lip rounding in the English word *owe* should not be found in the last sound of /mchito/, and the rising tongue and jaw motion in *say* should not be used in the last sound of /apite/.

Matters of pitch and tone are a bit more complex, and are taken up in a special section which follows Unit 5.

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UNIT 1

DIALOGUE: Mzonthe (a Munyanja man, about 30 years of age) and Peter C. Vernon (a Peace Corps Volunteer) happen to meet early in the morning, and they greet one another briefly.

1.

mònì	a general greeting ('health')
bàmbò	father, form of address used with an adult male, especially if he is married
máì	corresponding form of address used to women

2.

[- - - -] Moni bambo.	Good morning.

3.

mùlì	you are (said to two or more people, or to one person in an honorific sense)
bwànjì	how?
[- - ` -] Mònì. Mùlì bwànjì?	Good morning. How are you?

4.

tìlì	we are (or honorific 'I am')
bwìnò	fine, good
kàyà	(an expression of uncertainity)
ìnù	you (plural, or singular honorific)
[- - - ´] Tìlì bwìnò.	I'm (honorific) fine.
[- - - -] Kàyà ìnù!	And how about you, how are you?

Observations and conclusions:

1. The pitch of the voice is extremely important in pronouncing anything in Nyanja. Because it is so important, it is indicated in this course by means of written symbols of various kinds. The most graphic of these symbols consist of straight or curved line segments enclosed between square brackets. These reflect the pitches used in the tape recordings that accompany this book. The pronunciation of the live instructor may vary slightly from this.

Try to notice whether the pronunciation used by your instructor is different from the tape recordings with respect to pitch contours. Do not spend much time at this, however. Above all, do not let yourself worry about any differences that you may have observed.

2. The sounds written with the letter /l/. Can you hear any difference between your tutor's pronunciation of what is written l in /ndili/ and in /muli/? If so, how would you describe that difference in terms of English sounds?

Can you hear any difference between these same two consonants in the pronunciation on the tape? If so, how would you describe it?

The letter l in Nyanja stands for a whole range of sounds, some of which sound quite different from one another. Within the system of the Nyanja language, however, all these sounds are treated as if they were the same: an unsophisticated speaker of Nyanja would not normally hear any difference between them. Even so, he might be found to use one of these sounds under one set of conditions (e.g. after the vowels /i/ and /e/), and another of these sounds after other vowels.

In this book, all these sounds will be spelled /l/, but the student should attempt to pronounce each word that contains /l/ just as his tutor does.

3. The words /tili/ 'we are' and /muli/ 'you are' are partly alike in their sound and spelling, and also apparently in their meanings, since each corresponds in these sentences to the English verb 'be'. Try to fill in these blanks by yourself, and then check your answers with the instructor:

/ti-/	'________________________'
/________/	'you (pl. or honorific)'
/-li/	'________________________'

4. The interrogative word /bwanji?/ 'how' and the word /bwino/, which replies to it, are partially alike in their sound and spelling, since both have to do with manner.

Using the dialogue.

1. Greet other members of the class. Are any changes required by the sex of the person being greeted, or of the person who is doing the greeting? List the changes here:

2. Use this dialogue at least five times outside of class during the next 24 hours. This should be done on occasions when you and another member of the class have actually met by chance in the dormitory or on the campus.

Autobiography, Chapter 1

[¯ ¯ - - — .]
Dzina lanu ndani? What is your name?

[¯ ¯ - - . - ^._]
Dzina langa ndine 'Uje'. My name is __________.

(Learn to ask the questions and to give an answer which is true for yourself. One such question and answer or set of answers will appear as a part of each of Units 1-18. In this way you will rapidly develop the ability to deal with some of the most frequent kinds of inquiry. Write into this book any words or phrases which you need for this purpose.

UNIT 2

DIALOGUE: The dialogue of Unit 1 is continued.

3.

[¯ ¯ _ _ ˋ _] Mònì. Mùlì bwànjì?	Hello. How are you?

4.

[_ _ _ ˊ _ _ _ _] Ndìlì bwìnò, kàyà ìnù?	I'm fine, and how are you?

5.

ife	we
mnza	friend, companion
anzathu	my (our) friend(s) (plural or honorific)
[_ _ _ _ _ ˊ _ _ _ _ _ ˋ _] Ìfè tìlì bwìnò,kàyà ìnù ànzáthù?	Ah, I'm (we're) fine, and you, my friend?

6.

kupita	to go
kuti	where
[_ _ _ ¯ _ _ _] Mùlì kùpítà kùtì?	Where are you going?

7.

[_ _ _ ¯ _ _ ˋ _] Ndìlì kùpítà kùLímbè.	I'm going to Limbe.

[As in Unit 1, listen carefully to the rises and falls of the voice in these sentences, and try to duplicate them exactly. Try also to compare what you hear on the tape with the marks that you see in square brackets above the sentences of the basic dialogues.]

Observations and conclusions.

1. Subject prefixes. Compare /ndili/ 'I am' with /tili/ and /muli/. One form of the prefix for the first person singular is /ndi-/. Notice, however, that in very polite discourse, a person may refer to both himself and other individuals in the plural. Sentence 7 is /Ndikupita kuLimbe/, but the same person, still speaking about himself only, might have said /Tikupita kuLimbe/. For other examples of the use of the plural in an honorific sense, see Units 5 and 12. Because English does not use this method of showing politeness, most students will profit from a bit of systematic practice at this point.

Exercise 1. Practice in associating honorific /ti-/ and non-honorific /ndi-/.
What would be the more honorific equivalents of the following? Supply your own answer, then check with the instructor.

Ndìlì bwìnò. ______________________________.

Ndìlì kùpítá kùLímbè. ______________________________.

Ndìkùpítá kùLímbè. ______________________________.

(1) Practice saying these sentences aloud after your teacher.

(2) Write the more honorific equivalent of each sentence opposite it. You have now constructed a short, simple drill which you can use to get yourself accustomed to treating the /ndi-/ forms and the /ti-/ forms as partially interchangeable with each other.

(3) Then cover the left-hand column and try to give the sentence from memory, using the sentence from the right-hand column as cue.

(4) Cover the right-hand column and try to give the sentences from the left-hand column.

2. The word /anzathu/ may be broken down as follows:

a-	prefix designating persons in the plural.
-nza	stem meaning 'companion'
-thu	possessive adjective meaning 'our', usually separated from the word it modifies, but written together with this particular stem.

This is another example of the use of plural forms as a mark of courtesy.

3. Subject pronouns and subject prefixes.

Inu muli bwanji?

Ife tili bwino.

Ine ndili bwino.

Notice the correlation between subject pronouns (underlined once) and subject prefixes (underlined twice) in these sentences. This correlation, or 'agreement', between subject and verb is another feature of Nyanja that is absent from English. Exercise 2 provides a simple way of doing systematic practice on this point.

Exercise 2. Associating subject pronouns with corresponding subject prefixes.
Your teacher will give you one of the words in the left-hand column. Reply with the corresponding two-word sentence in the right-hand column:

ìnù	Mùlì bwảnjì?
ìfè	Tìlì bwìnò.
ìnè	Ndìlì bwìnò.

4. A very common verb tense: /-li ku-/.

Compare this pair of sentences:

Muli kupita kuti?
Mukupita kuti?
} Where are you going?

These sentences are apparently completely interchangeable with one another. Both have high tone on the syllable________.

The word /kupita/ may be broken down into:

/ku-/	prefix that marks an infinitive
/-pit-/	verb root 'to go'
/-a/	final vowel used in most but not all forms of a verb

The tense exemplified by these two sentences is 'present progressive'. This tense is often, but not always, translated into English by a verb phrase containing 'is_____-ing'. Here again is an important feature of Nyanja which is entirely new to speakers of English. The student should complete and use the following exercise.

Exercise 3. The longer and shorter forms of the present progressive tense. What would be the longer form of the sentences:

Ndìkùpítá kùLímbè. ____________________________.

Tìkùpítá kùLímbè. ____________________________.

Mùkùpítá kùtì? ____________________________.

After writing the sentences in the right-hand column, and pronouncing them aloud after your teacher, practice covering one column and giving the sentences from the other.

Using the dialogue.

In chance encounters with fellow students outside of class, ask one another 'Where are you going?' and give true answers wherever possible.

Ndili kupita ku________________________.

Do this at least five times in the next 24 hours.

Ask your teacher for expressions that will indicate your most frequent destinations: dormitory, dining hall, class, store, town, etc. (You may find that since most of these are cultural concepts not native to Africa, you will simply use an English loan word. When this is the case, be careful to pronounce it as it is pronounced in Nyanja.)

Autobiography, Chapter 2

[¯ ¯ - ¯ _ _] Múcókèlá kùtì?	Where do you come from?
[⌐ ¯ - - -] Ndícókela kuAmeleka.	I'm from America.

(The teacher should take about three minutes per day for asking the 'autobiographical' questions from preceding days, and requiring quick and accurate answers from the students. A summary of these 'autobiographical' questions and answers may be found at the end of Unit 20. It is suggested that when the teacher notices signs of tiredness in the class, he leave what he has been doing and ask these questions for a minute or two. At the end of that time, he may return to the earlier activity.)

UNIT 3

DIALOGUE: Msonthe and Peter meet by chance late on another day. They greet one another briefly.

1.

[‾ ‾ - _]
Mònì bàmbò. — Hello (sir).

2.

[- -]
Mònì. — Hello.

-swela	to spend the day
usana (Cl. 14); pl. masana (Cl. 6)	midday
uno (Cl. 14)/ ano (Cl.6)	this

[- - - ` _ _ - ‾ _ _]
Mwàswèlà bwǎnjì ùsaná ùnò? — How was the day? ('How did you spend this day?')

3.

[- - - - -]
Tàswèlà bwìnò. — I ('We') enjoyed it fine.

[As in Units 1 and 2, compare the pitches that you hear on the tape with the marks that you see between square brackets. Do not spend much time at this, however.]

Observations and conclusions.

1. The /-a-/ tense. Compare the four words:

muli	mwaswela
tili	taswela

The word /mwaceza/ may be broken down as follows:

/mw-/	2 pl. subject prefix
/-a-/	tense prefix for the '/-a-/ tense'

/-swel-/	verb root 'to spend the day'
/-a/	final vowel

Fill in the following chart:

	before /li/ or /ku/ (or any other consonant)	before the tense prefix /-a-/
2 pl.	/mu-/	/mw-/
1 pl.		
1 sg.	/ndi-/	

(The last box can be filled by following the analogy of the 1 pl. forms.)

The /-a-/ tense is used in some, but by no means all, of the situations where English would use a past tense (e.g. 'went') or a present perfect tense (e.g. 'has gone'). There are some verb roots with which the /-a-/ tense is used more frequently than with others.

2. The same word /moni/ is used in greetings either in the early morning or late afternoon, or any time of the day.

Using the dialogue.

In chance encounters with other members of your group, use this dialogue at least three times within the next twenty-four hours. Remember that it is suitable for use only in the afternoon or later. Continue to use the dialogue of Unit 1 for greetings early in the day.

Autobiography, Chapter 3

[¯ ¯ _ ˋ _] Kwánú ndì kútì?	What is your (present) home?
[¯ ¯ _ - - - ˋ -] Kwáthu ndì kuMassachusetts.	My home is [in] Massachusetts.
[_ ¯ ¯ - ¯ _ _] Mùnácókèlá kùtì?	What is your (ancestral) home?
[- - - ˊ _] Ndìnè m̀Nyànjá.	I'm a Nyanja (person).
[_ - - ¯ _ _] Ndìnè m̀Mélekà.	I'm an American.
[¯ _ - ¯ -] Múmàlànkhúlà/Múmàyànkhúlà [_ - - - ˋ _] cìyànkhùlò/cìlànkhùlò cǎnjì? [ ] Mumanena cinenelo canji?	What language do you speak?
[ ] Ndimayankhula Cinyanja.	I speak Nyanja.

[_ ˊ _] Cìnyànjá	[¯ - - ¯ - _ ˊ _] Ndímàyànkhúlà Cìnyànjá.
[- ¯ _] Ciyao	[¯ - - ¯ - _ ¯ _] Ndímàyànkhúlà Cìyáò.
[- ¯ _ _] Cìtúmbùkà	[¯ - - ¯ - - ¯ _ _] Ndímàyànkhúlà Cìtúmbùkà.
[- - ¯ _] Cìswàhílì	[¯ - - ¯ - _ _ ¯ _] Ndímàyànkhúlà Cìswàhílì.
[- - ˋ _] Cìngèlézì	[¯ - - ¯ - - - ¯ _] Ndímàyànkhúlà Cìngèlézì.
[_ _ ˋ _] Cìfàlánsà	[¯ - - ¯ - _ _ - _] Ndímàyànkhúlà Cìfàlánsà.

UNIT 4

DIALOGUE: Msonthe greets Cabwela, a man of about 60, as they meet by chance in the early morning.

1. Msonthe

[~ - - -] Mònì bàmbò.	Good morning, sir.

2. Cabwela

[- -] Mònì.	Good morning.

3. Msonthe

-gona	to lie down
[- - ˉ ˋ -] Mwàgòná bwảnji?	How are you this morning? ('How did you sleep?')

4. Cabwela

ife	we
[- - - - ˉ - - - - - - - ˋ -] Ìfè tàgòná bwìnò, kàyà ìnù ànzáthù?	I ('we') slept well, and how about you, my ('our') friend?

Observations and conclusions.

1. The verb root /-gon-/ 'to sleep' is like /-swel-/ (Unit 3) in that it is commonly used in the /-a-/ tense.

Exercise 1. Appropriate association of subject pronoun and subject prefix in the /-a-/ tense, using verb stems /-gon-/ and /-swel-/.

Repeat the following two-word sentences after your teacher. Be sure that you know the meaning of each sentence as you say it:

	Mwàgòná bwánjì?
ìfè	Tàgòná bwìnò.
ìnè	Ndàgòná bwìnò.
kùswélà	Ndàswèlà bwìnò.
ìfè	Tàswèlà bwìnò.
ìnù	Mwàswèlà bwánjì?

(N.B.: Some speakers of Nyanja have different tones on the two stems /-swela/ (or /-ceza/) and /-gona/.)

Your teacher will give you a single word from the left-hand column. Reply with the two-word sentence.

Write the English translation of each sentence opposite it. Then cover the Nyanja column and try to give the sentences from memory, using the English sentences as cues.

2. The 'unmarked' or 'immediate' tense.

Compare these sentences:

Muli kupita kuti? Mukupita kuti?	'Where are you [now in the process of] going?'
Mupita kuti?	'Where do you go [today]?'
Tili kupita kuLimbe. Tikupita kuLimbe.	'We're [now in the process of] going to Limbe.'
Tipita kuLimbe.	'We go to Limbe.'

As was noted in Unit 2, the verbs with /ku-/ and those with /-li ku-/ seem to be equivalent and interchangeable. They represent the 'present progressive' tense. The verbs in the other phrases above, however, contain no such markers. For convenience, the tense they represent will be called the 'unmarked' or 'immediate' tense. Many of its uses have a sense of immediacy about them, and the tense is often translated by the English 'simple present'. Further discussion of this tense will be found in Unit 26.

Exercise 2. Associating different forms of the same subject prefix, using verb stems /-gona/ with /a-/ tense and /pita/ with the unmarked tense. Repeat the following sentences after your teacher.

Mwàgòná bwánjì?	Múpítá kùtì?
Tàgòná bwìnò.	Típítà kùLímbè.
Ndàgòná bwìnò.	Ndípítà kùLímbè.

(1) Repeat the sentences again.

(2) Cover the first column and try to give the sentences from the second column.

(3) Then cover the sentences from the second column, and give the sentences from the first column.

Using the dialogue.

Find out the median age for the members of your group. In chance encounters, those below the median take Msonthe's part in this set of morning greetings, and those above the median take the part of Cabwela. Do this at least five times within the next 24 hours.

Autobiography, Chapter 4

[ ] lìtì	[- - - - - -] Mùnáfíká lìtì?	When did you arrive?
[- -] dzùlò	[- - - - - -] Ndìnáfíkà dzùlò.	I arrived yesterday.
[´ -] kàlé	[- - - - ´ -] Ndìnáfíka kàlé.	I arrived a short time ago.

UNIT 5

DIALOGUE: Peter comes to Msonthe's house, and they greet one another.

1.	
odi	(here said in lieu of knocking on door)
[¯ ¯] Odi.	
2.	
-lowa	to enter
[- -- - - -] Lówání bàmbò.	Come in, (sir).
3.	
zikomo	(an expression of gratification, sometimes translatable into English as 'thank you')
[¯ - -] Zíkòmò.	
4.	
[⁀- - -] Mòni bàmbò.	Good morning, (sir).
5.	
[⁀ -] Mòni.	Good morning.

Observations and conclusions.

1. Greetings begin after Peter has entered Msonthe's house.

2. The word /lowani/ is an imperative form of the verb /-lowa/ 'to enter'. The simplest imperative form would be simply the stem:

Lowa. Enter!

This form is, however, the singular imperative, and as one might guess from other uses of the plural in Nyanja (see Notes 1 and 2 in Unit 2), it is unsuitable for use with people to whom one wishes to show respect. The plural or honorific imperative consists of the stem plus the second person plural suffix /-ni/:

Lowani.	Enter!

Using the dialogue.

A dormitory provides an ideal setting for realistic practice of this dialogue. Use it at the doors of at least five of your fellow students within the next 24 hours.

In class, dramatize the situation of gaining admission to someone's home, and go on to exchange appropriate greetings. Do this at least once for early morning, and once for late afternoon.

Autobiography, Chapter 5

[- ‾ ‾ ‾ _ _] Mùnáfíká lìtì?	When did you arrive?
[- ‾ ‾ _ - - \ _] Ndìnáfíkà lácítátu.	I arrived on Wednesday.
[‾ ‾ _ _] lámúlùngù.	Sunday.
[\ \ _] lôlémbà.	Monday.
[_ ‾ ‾ _ - - \ _] Ndìnáfíkà láciwílì.	I arrived on Tuesday.
[‾ ‾ ‾ _] lácínáyì.	Thursday.
[‾ ‾ _ _] lácísànù.	Friday.
[‾ ‾ _ _] lówélùkà.	Saturday.

PITCH, TONE, AND INTONATION IN NYANJA

After five short units of this course, the student has already had occasion to make a few informal observations of the ups and downs of the voice in Nyanja sentences. Perhaps everything seems hopelessly inconsistent, arbitrary, and unpredictable. It is a bit complicated, to be sure, but not so much so as it may seem at first. It's mostly a matter of 'you can't tell the players without a scorecard'. Accordingly, the first step is to make some very important distinctions.

There are three terms which we must learn to use with especial care and precision. They are 'pitch', 'intonation', and 'tone'.

Pitch refers to the relative height (technically, the 'fundamental frequency') of the voice, taken as a purely physical phenomenon, measureable by comparison with a pitch pipe, a violin string, or a piano. Pitch is a physical phenomenon; intonation and tone are not in the same sense physical. In order to keep track of the fluctuations of voice pitch, we must make reference to certain linguistic units. There are two sets of these units. Both sets are made audible by changes in the same physical dimension, and that is the source of the confusion. The name of that dimension is pitch.

The two sets of linguistic units which find their physical realizations in pitch are called 'intonation' and 'tone'. We will talk first about Nyanja 'intonation' because it has a fairly close counterpart in English.

In keeping track of Nyanja intonations, the basic unit of length is the 'pause group'; as its name implies, this consists of all the syllables between two consecutive pauses. So, for example, in the recording of Unit 2, the sentence:

Ndili bwino/kaya inu?

consists of two pause groups, and:

Mumalankhula/ciyankhulo canji? (Unit 3, Autobiog.)

consists of two pause groups also.

An incomplete listing of the contrasting intonations which may be found with Nyanja pause groups will include at least four:

Falling:	Tàswèlà bwìnò.	[- - - - _] (First exercise, Unit 4) (and at the end of any statement)
Rising:	Ndìlì bwìnò,...	[_ _ _ ´] (Unit 2, Basic Dialogue)
Level:	..tàgònáʹ bwìnò...	[_ _ ¯ _ _] (Unit 4, Basic Dialogue)
Interrogative:	Mwàswèlà bwảnjì?	[_ _ _ ` _]

Of these four, the first three are characterized mainly by what happens to the pitch at the very end of the pause group. The fourth ('interrogative') is characterized by a rapidly falling pitch which starts very high. It is located on the next-to-last syllable of certain words:

bwảnjì? [` _]

Where explicit symbols for these four intonations are needed in this course, they may be written as /↑, ↓, →/ (all at the end of the pause group), and /ˀ/ (written over the syllable whose pitch it affects most strongly).

Note that since ↑, ↓, and → affect principally the last syllable and ˀ never does, the interrogative intonation can and does co-occur with rising, falling, and level phrase intonations.

The second set of linguistic units which affect pitch are called 'tones'. English (and, with marginal exceptions, all European languages) lack tone. So for example in Nyanja, under identical intonation contours, the words /apita/ 'he goes' and /apita/ 'he has gone' have different pitches. And we have already seen (Unit 4) that for many or most speakers of Nyanja, two different words in the same tense and under the same intonation may have different pitches:

Tàswèlà bwìnò. [- - - - _]

Tàgòná bwìnò. [_ _ ‾ _ _]

In the study of 'tone', the basic unit of length is not the pause group, but the syllable.

Most of the tonal contrasts of Nyanja (and perhaps all of them) may be accounted for in terms of two units, called simply 'high tone' and 'low tone'. The symbols for these tones are /´/ (high) and /`/ (low). [NB Absence of one of these tone marks over a vowel means that the tone, whether high or low, has not been written; it does not mean (as in some systems of tone writing) that the syllable has low tone.]

Each of these two tones is pronounced in a number of different ways, depending on the intonation pattern that dominates it. Observation of the recordings which accompany this book provide the following preliminary generalizations:

(1) The pitch of the last syllable of a pause group is determined, not by its basic tone, but by the kind of intonation contour. *To return to an* earlier example /tàgòná/ has high tone on the last syllable; this tone is heard as high pitch except at the end of a pause group. The word /tàswèlà/ has low tone, heard as low pitch except at the end of a pause group. But at the end of a pause group, the last syllables of both words will be low if the intonation is falling, high or rising if the intonation is rising.

(2) A high tone on the next to last syllable of a pause group is heard as high falling pitch.

(3) A low tone on the next to last syllable of a pause group is heard as low level if the final syllable has basic low tone:

dzùlò [– -]

But if the last syllable has basic high tone, then the low tone is heard as a slightly rising or as a mid level pitch:

kàlé↓ [‿ _]

cìN̲yànjá↓ [_ ‿ .]

(4) Otherwise, high tone is heard as high level pitch, and low tone is heard as low level pitch.

The notation that makes use of marks over the letters is much more compact and easier to use in discussion of tone. For the next few units, however, we shall continue to use the graphic notation in square brackets so that the student may accustom himself to the relationship between the two systems.

UNIT 6

DIALOGUE: Msonthe comes to Peter's house, and they greet one another. They have not met previously.

1.	
[¯ -] Odi!	(Courteous means of getting attention)
2.	
ee	(expression of assent)
[— - - - _ _] Ee. Lówání bàmbò.	Come in, sir!
3.	
kodi	(an expression of interrogation)
kuno	here, around here
[- - - - ¯ - - - _ _] Kòdí bàmbò Peter àlì kùnò?	Is (Mr.) Peter around?
4.	
ndine	I am, it is I
[- - ¯ - _ _] Ndìnè Peter, bàmbò.	I'm Peter, (sir).
5.	
eti	(a surprised interrogative expression)
[- - - - ¯ - ` _] Ndinù bàmbò Peter étì?	Oh, so you're Peter?
6.	
Ee.	Yes.

The student may have noticed the free variation between rising intonation (in 'Dialogue for Learning') and falling intonation (in 'Dialogue for Fluency') at the end of the sentence /Kodi bambo Peter ali kuno?/. This kind of free variation is quite common, but only under certain conditions. The student should not take this kind of variation within the speech of his instructors as license to stop careful copying of the tonal and intonational aspects of all that he hears.

Observations and conclusions.

1. The word /ali/ 'he is' contains the third person singular subject prefix, which is / ____-/. The corresponding personal pronoun is /iye/. A chart of the pronouns is as follows:

ine	'I, me'
iye	'he, him; she, her'
ife	'we, us'
inu	'you' (plural or honorific)
iwo	'they, them'

(The specifically singular form for the second person 'you' is not suitable for use with adults and therefore is not presented until Unit 41.)

2. The prefix /ku-/ after verbs of motion like /-pita/ 'to go' is usually translated 'to'; with verbs like /-li/ 'to be' it is translated by some other English preposition, such as 'at'.

3. In the dialogue for Unit 3, the alternatives /masana/ and /usana/ were introduced, both represented by the English 'midday'. Compare the sentences containing each word:

Mwaswela bwanji usana uno? } { How was the day?
Mwaswela bwanji masana ano? } { (How did you enjoy this day?)

Notice that the stem /-no/ 'this' has the prefix /u-/ when it modifies /usana/, and the prefix /a-/ when it modifies /masana/. This kind of relationship holds true not only for /-no/, but also for other stems that modify nouns. One example is /-tatu/ 'three' from the autobiography for this unit:

milungu itatu	'three weeks'

but, if the noun were /masiku/ 'days', the phrase would be:

masiku atatu	'three days'

Nouns in Nyanja can be grouped into 'classes' according to the prefixes that are used with associated words. This is illustrated by the following examples using terms familiar from earlier units:

from Autobiography, Unit 3: mTumbuka (1,2)

mTumbuka mmodzi	'one Tumbuka (person)' (Class 1)
aTumbuka atatu	'three Tumbuka (people)' (Class 2)

from Autobiography, Unit 6: mulungu (3,4)

mulungu umodzi	'one week' (Class 3)
milungu itatu	'three weeks' (Class 4)

from 'Using the Dialogue', Unit 2: sitolo (5,6), tauni (5,6)

sitolo limodzi	'one store' (Class 5)
masitolo atatu	'three stores' (Class 6)
tauni limodzi	'one town' (Class 5)
matauni atatu	'three towns (Class 6)

from Autobiography, Unit 3: ciyankhulo (7,8)

ciyankhulo cimodzi	'one language' (Class 7)
ziyankhulo zitatu	'three languages' (Class 8

from 'Using the Dialogue', Unit 2: nyumba (9, 10)

nyumba imodzi	'one house' (Class 9)
nyumba zitatu	'three houses' (Class 10)

Nouns whose modifiers begin with the prefix /u-/ are grouped together and called 'Class 3' nouns:

/mulungu umodzi/ (Class 3).

If its modifying words have the prefix /li-/, a noun is designated Class 5, and so on. Thus, it is important to know which class a noun belongs to because of the help this gives in using the correct prefix with associated words.

In the examples above, the classes are paired singular and plural, because noun stems which are in the same singular class are very often also in the same plural class.

The class identity of nouns is indicated in these lessons by numerals in parentheses following the noun:

mulungu (3,4)

The first number represents the singular class and the second the plural class. It is possible also to group the singular-plural pairs together without numbers, calling Classes 7 and 8, for example, the CI-ZI Class. The advantage of this is that such names are a little easier to remember than the system of numbered classes. On the other hand, the numbers are not really very difficult to get used to, and the same class numbers are applicable to other languages related to Nyanja; using these numbers makes comparison and cross-linguistic reference easier.

Using the dialogue.

1. Go through the dialogue as it stands, at least five times in your

dormitory. The only change should be to insert the names of the persons actually involved.

2. Ask another student where one of your mutual acquaintances is. Answers should make use of the list of place expressions which you assembled in connection with Unit 2.

Autobiography, Chapter 6

lìtì	[_ ‾ ‾ ‾ - _] Mùnáfíká lìtì?	When did you arrive?
mùlùngù	[- ‾ ‾ - - - - ‾ ‾ _] Ndìnáfíkà mùlùngù wápítà.	I arrived last week.
	[- ‾ ‾ _ - - - ` _] Ndìnáfíkà mùlùngù wáthà.	
milungu	[- ‾ ‾ _ - - - - ‾ -] Ndìnáfíkà mìlùngù ìtátù	I arrived three weeks ago.
	[‾ _ - _] yápìtáyì.	
mwèzí	[- ‾ ‾ _ _ ‾ ` _] Ndìnáfíkà mwèzí wáthà.	I arrived last month.
mìèzí	[- ‾ - - - - ‾ ‾ ‾ -] Ndìnáfíkà mìèzí íwílì	I arrived two months ago.
	[‾ - - _] yápìtáyì.	

The recordings that accompany the autobiographical material for this unit provide a further set of examples of fluctuation in pitch patterns. These examples are all variant pronunciations of the single question:

Munafika liti?

On the tape, the pitches are:

[_ ‾ ‾ ‾ _ _]

Other speakers may say:

[_ ‾ ‾ _ _ _]

or:

[_ ‾ _ _ _ _]

The student can therefore sound reasonably authentic if he uses any of these three pitch patterns. But he will sound very foreign if he uses the pattern:

[– – – –\ _]

and this happens to be the pattern that a speaker of American English is most likely to transfer to this Nyanja question. It comes of course from his own intonation of the English equivalent:

[- – – – \ ]

When did you arrive?

UNIT 7

DIALOGUE.

1.

-funa	to want to
-yankhula /-lankhula	to speak
nanu	with you
[- - ¯ - - ¯ - - - _] Ndìmàfúnà kùyánkhùlà nánù.	I'd like to talk with you.

2.

ndithu/nditu	very much
[- - - ´ _] Lowani ndìthú.	Oh, do come in!

3.

[¯ - - ¯ - - - _] Cábwìnò, zíkòmò bàmbò.	All right, thank you (sir).

4.

[` - - - ` - - _] Mònì. Mùlì bwánjì bàmbò?	Good morning. How are you (sir)?

5.

[- - - - - - - - - ` _] Tìlì bwìnò kàyà ìnù ànzáthù?	We're fine, and how are you?

6.

mtendele (3) /ntendele (3)	peace
[- - - - ´ _] M̀tèndèlè ndìthú.	Just fine. ('Muchly peace')

<u>Observations and conclusions:</u>

1. The word /ndimafuna/ may be broken down into: /ndi-/ 'I', /-ma-/ (tense sign), /-fun-/ 'to desire' and /-a/ (final vowel). The /-ma-/ tense is used in some instances where English would use the 'simple present' tense.

Fill in the blanks following the analogy of what you have already learned:

ndimafuna	I desire
timafuna	____________
________	you desire
________	he/she desires

Mumayankhula Cinyanja? ________________

Amayankhula Cinyanja eti? ___________________

(or: Amalankhula Cinyanja eti?)

[The above is not an exercise to be used for oral practice; it is only a simple reference table.]

2. The element /--tu/ or /--thu/ in /nditu/ 'very much' is added to almost any type of word as an intensifier or for emplasis. If is often matched in translations by 'certainly' or 'definitely'.

3. The word /nánù/ 'with you' is paralleled by:

nánè	with me
náfè	___________
náyè	with him, her
náò	with them, with him or her (honorific)

[The student may test his comprehension of the grammar by trying to fill in the blank in this table.]

Exercise 1. Appropriate use of /na-/ plus personal suffixes and subject prefixes. Fill in the blanks and then use for practice:

Ndìmàfúná kùyánkhùlà nánù.	____________________
______________________	I want to talk with him.
______________________	He wants to talk with us.

Using the dialogue.

In informal contacts outside class, begin by telling another person that you want to talk with him. Continue the conversation with greetings, or by asking where he is going.

Ask permission to enter another person's room. After you have entered, exchange routine greetings.

One person (A) tells another person (B) that a third person (C) wants to speak with him.

Autobiography, Chapter 7

cìánì	[- ¯ - - - - ¯ -] Mùnáfìkà pàcìánì?	By what (mode of transport) did you arrive?
ndége	[- ¯ - - - ¯ _] Ndìnáfìkà pàndége.	I came by plane.
njánje	[- ¯ - - - ¯ _] Ndìnáfìkà pànjánje.	I came by railroad.
njìngá	[- ¯ - - - ´ _] Ndìnáfìkà pànjìngá.	I came by bicycle.
móto	[- ¯ - - - - -] Ndìnáfìkà pànjìngá [- ` _] yá móto.	I came by motorcycle.
kùyénda	[- ¯ - - ´ _] Ndìnáyèndà pànsí.	I came on foot.
bási	[- ¯ - - - ¯ _] Ndìnáfìkà pàbásì.	I came by bus.

UNIT 8

DIALOGUE: A and B take leave of one another for a few days.

1.

[ˋ _] Bàmbò!	Say, sir!

2.

[¬ _] Bàmbò?	(Yes) sir?

3.

[- - - - ¯ ¯ - ´ _] Ìnè ndìkùpítá kùZòmbá.	I'm going to Zomba.

4.

[- - ¯ ¯ - ´ _] Mùkùpítá kùZòmbá?	You're going to Zomba?

5.

-cita	to do
kumeneko	there
[- ¯ ¯ ¯ - ˋ - - ¯ - -] Mùkácítá cìánì kùménèkò?	What are you going to (go and) do?

6.

[- - ¯ ¯ - - ¯ ¯ _] Ndìkùkáséwèlà kwámbílì.	I'm going to have fun ('to 'play').

7.

-bvina	to dance
phwando (5,6)	party
madyelelo (6)	festival
gule (5,6)	dance

[- - ‾ _ _ _ _ ‾ _ - -] Kùlì 'party', kùlì kùbvína, kùlì [‾ _ _ _ ‾ _] phwándo, kùlì gúle.	There's a party, there's dancing, etc.

bservations and conclusions:

1. The forms:

Mukácítá cìánì?	What are you going to go and do?
Ndǐkùkásévèlà.	I'm going to go and enjoy myself.

both contain the syllable /-ka-/. In both examples, its tone is __________. The meaning of /-ká-/ is approximately 'to go and (do something)'.

2. As illustrated in the autobiography for this unit, the Nyanja counterpart for English 'to have' is /-li ndi/ 'to be with':

Ndìlì ndí zàká '18'.	'I have ('am with') 18 years'. (or 'I am 18 years old.')

Note carefully the tone of the word /ndí/ meaning 'and, with'.

Exercise 1. Use of /-li ndi/ with nouns of Classes 9 and 10.

'I have three bicycles.'	'You have three bicycles?!'
Ndìlì ndí njíngá zitátù.	Mùlì ndí njíngá zítátù ětì?
Àlì ndí ndégé ìmódzì.	Àlì ndí ndégé imódzì ětì?
Tìlì ndí njíngá yá mótó ìmódzì.	Mùlì ndí njíngá yá mótó ìmódzì ětì?

Using the dialogue.

In Unit 2, you asked your teacher to give you the expressions for a number of places to which you go frequently, near where your language study is taking place. Now, associate each place with an activity which goes on there, following the model in Exercise 2.

Exercise 2. Use of /-ká-/: fluency in comprehension and in associating places with appropriate activities.

Ndìkùpítá kùnyúmba kùkácápá zòbválà.	I'm going home (to the dorm) to wash clothes.

nyúmba	'home' (dormitory)	-capa zobvala 'to wash clothes'
		-gona 'to sleep'
		-samba 'to bathe'
táùnì	'town'	-gula zinthu 'to buy something'
sùkúlù	'school'	-phunzila 'to study'

During the next 24 hours, take every opportunity to ask your instructors or fellow students where they are going, and what they are going to do there.

Autobiography, Chapter 8.

[- - - - - - - .] Mùlì ndí záká zìngáti?	How old are you? ('How many years have you?')
[- - - - - - \ ] Ndìlì ndí záká '18'.	I'm 18.
[- - - - - - .] Ndìlì ndí záká '20'.	I'm 20 years old.

UNIT 9

DIALOGUE: B asks A where he is from.

1.

kwanu	your (pl.) place
(~anu)	(your (pl.))
mai	mother, my mother
[- - - - - - - \ ] Kwánú ndì kútì bàmbò/máì?	Where is your home, sir/ madame?

2.

kwathu	our place
(~athu)	(our)
[- - - - - - / -] Ìnè kwáthú ndì kùZòmbá.	My home is at Zomba. ('As for me, our (place) is at Zomba.')

3.

[- - - - \ -] Kwánú ndì kùZòmbá?	Your home is at Zomba?

4.

inde	yes
[- - - -] Indè bàmbò.	Yes (sir).

5.

nanga	(a general question word)
-bwela	to come (back)
[- - - - - - - - - - - - -] Nàngà mùnábwélá lìtì kùnò kùBlántyrè?	And when did you come here to Blantyre?

6.

[- - - - - -] Ndìnábwélà dzùlò.	I came yesterday.

Observations and conclusions.

1. Both of the words:

mùnábwéla	you (pl.) came
ndìnábwéla	I came

contain the syllable /-na-/. Its tone is ______________________________.
This is a tense prefix used for talking about actions that happened in the past and are thought of as terminated. Compare /ndinapita/ 'I went'.

How would you:

(1) Ask someone when he came here?

(2) Ask someone when Peter went to Blantyre?

(3) Tell someone that you and others arrived here yesterday?

2. Note the words /kwanu/ 'your place' and /kwathu/ 'our place'. They can be broken down as follows:

kwanu	kwathu	
/kw-/	/kw-/	prefix agreeing with a noun beginning with /ku-/
/-a-/	/-a-/	linking element
/-nu/	/-thu/	possessive stems

The possessive stems are:

~nga	my
~ce	his, hers, its
~thu	our
~nu	your
~o	their

3. In Note 2, Unit 6, it is pointed out that the prefix /ku-/ (in words like kuLimbe, kuno) is often matched in English translation by prepositions such as 'at' or 'to'. Note 2 of this unit, however, analyzes the /kw-/ of /kwathu/ and /kwanu/ as a prefix which agrees with nouns beginning with /ku-/:

Ine kwathu ndi kuZomba.

Kwanu ndi kuZomba?

Therefore, simply equating /ku-/ with an English preposition is not productive in terms of learning the Nyanja language.

Nouns like /kuZomba/, /kuLilangwe/, /kumudzi/, /kutauni/, etc., can be grouped together because words associated with them have characteristic prefixes:

kumudzi kuno	to (at) this village
kutauni kuno	to (at) this town

(/ku-/ before a vowel sounds like /kw-/: /kwathu/. Compare Note 1, Unit 3.) Therefore, this grouping of nouns fits the definition of a Noun Class (see Note 3, Unit 6). It is designated Class 17.

Two other classes share with Class 17 the characteristic of designating location, or often being matched by English prepositions. For this reason, all three are known as 'locatives:'

(Cl. 16)	Anafika panjinga pano.	He came on this bicycle.
(Cl. 17)	Akubwela kutauni kuno.	He is returning to this town.
(Cl. 18)	Ali munyumba muno.	He is inside this house.

(Nouns are underlined once, characteristic modifier prefixes twice.)

Using the dialogue.

The members of the class should ask each other what states they are from. When someone replies 'I'm from (Florida),' the other person should exclaim 'Oh, you're from (Florida), eh?'

Practice in this way until you can ask each of the other students whether he is from whichever his home state is, and get an affirmative answer the first time.

Ask other members of the class how they spent the day yesterday. /Munaswela.../.

Autobiography, Chapter 9

[- ¯ ¯ ¯ _ -] Mùnábádwá lìtì?	When were you born?
[- ¯ ¯] Ndìnábádwa '1940'.	I was born in 1940.

UNIT 10

DIALOGUE: B asks A where he got his lamp.

1.

-gula	to buy
nyale (9,10)	lamp
iyi	this (for Classes 4 and 9 only)
[_ _ - ¯ - ¯ _ _ - - _ _] Bambo, mùnágúlá kùtì nyálé ìyì?	Where did you buy this lamp?

2.

[¯ - _ ¯ - ´ - ¯ ¯ - -] Nyále ìménèyì ndìnáígùlà [_ ¯ _] kùBlántỳre.	I bought this lamp in Blantyre. ('This particular lamp, I bought it in Blantyre.')

3.

mtengo (3,4)	price
~ace	his, her, its
[- - - ` - ` _] M̀tèngò wácè bwảnjì?	What (was) its price?

4.

~tatu	three
[- ¯ _ _ _ ` _] Màshílìngì àtátu. [- ¯ ¯ _ ¯ _] Ndàlámá zìtátu.	Three shillings.

<u>Observations and conclusions</u>.

1. This unit provides an example of another verb (/-gula/) in the /-na-/ tense.

2. In the dialogue for this unit, the words /iyi/ and /imeneyi/ were both represented in English by 'this'. These terms are called 'demonstratives'.

The difference in meaning and use between the two words above is small and cannot be discussed here.

There is a set of demonstratives for each of the Classes discussed in Units 6 and 9:

Class	Modifying prefix		Demonstratives	
1	u-(or m-)	uyu	ameneyu	'this'
2	a-	awa	amenewa	'these'
3	u-	uwu	umenewu	'this'
4	i-	iyi	imeneyi	'these'
5	li-	ili	limeneli	etc.
6	a-	awa	amenewa	
7	ci-	ici	cimeneci	
8	zi-	izi	zimenezi	
9	i-	iyi	imeneyi	
10	zi-	izi	zimenezi	
...				
16	pa-	apa	pamenepa	
17	ku-	uku	kumeneku	
19	mu-	umu	m'menemu	

(The stem /-no/, translated as 'this' in Units 3 and 6, seems to be much more limited in use than the forms given above. It is suggested that the student use /-no/ only in contexts where he has heard Nyanja speakers use it.)

Exercise 1. Practice with concord using nouns from the Classes 5 through 10.

Ask your tutor to give you Sentences 1 and 2 of this dialogue, but using the following other nouns in place of /nyale/ 'lamp':

nyálé ìmódzi	(Class 9)	Nyálé ìménèyí ndìnáígùlà kùBlántỳre.
nyálé zìwíli	(Class 10)	Nyálé zìménèzí ndìnázígùlà kùBlántỳre.
njìngá ímódzi	(Class 9)	Njìngá íménèyí ndìnáígùlà kùBlántỳre.
khású lìmódzi	(Class 5)	Khású lìménèlí ndìnálígùlà kùBlántỳre.
màkású àwíli	(Class 6)	Màkású àménèwá ndinawagula kuBlantyre.
dzìlà lìmódzì	(Class 5)	Dzìlà lìménèlí ndinaligula kuBlantyre.
màzìlà awili	(Class 6)	Màzìlà amenewa ndinawagula kuBlantyre.
cìnthù cimodzi	(Class 7)	Cìnthù cimeneci ndinacigula kuBlantyre.
zìnthù ziwili	(Class 8)	Zìnthù zimenezi ndinazigula kuBlantyre.
címángà	(Class 7)	Címángà cimeneci ndinacigula kuBlantyre.
wáci	(Class 9)	Wáci imeneyi ndinaigula kuBlantyre.
màlàyá	(Class 6)	Màlàyá amenewa ndinawagula kuBlantyre.
búku	(Class 5)	Búkú limeneli ndinaligula kuBlantyre.
cìpéwa	(Class 7)	Cìpéwa cimeneci ndinacigula kuBlantyre.

3. As your tutor says the following words, fill in the blanks and note the differences:

ndìnágùlà	'I bought'	
ndìnálígùlà	'I bought it'	(where /-li-/ 'it' stands for a noun in Class 5)
ndìnáwágùlà	'I bought them'	(where /-wa-/ 'them' stands for a noun in Class 6)
ndìná__´gùlà	'I bought it'	(Class 7)
ndìnázígùlà	'I bought____'	(Class 8)
ndìnáígùlà	'I bought it'	(Class _)
ndìná__´gùlà	'I bought them'	(Class 10)

Using the dialogue.

Inside, but also outside of class, ask you friends where they got certain articles of personal property.

Autobiography, Chapter 10

[- ¯ ¯ - ¯ _ _] Mùnábádwìlá kùtì?	What family were you born into?
[- ¯ ¯ _ _ _ _ _ ¯ _] Ndìnábádwìlà kùTàngànyíkà.	I was born in Tanganyika.
[ ] Ndìnábádwìlà ku'England'.	I was born in England.
[ ] Ndinabadwila kùÙláyà.	I was born in England/Europe.
[ ] Ndinabadwila kùMángàlànde.	I was born in England.

UNIT 11

DIALOGUE: Two schoolboys are talking about their schoolwork.

	1.	
[- ˋ] Ee, John!		Hey, John!
	2.	
phunzilo (5,6)		academic study
[- - - - - - ¯ ¯ ˋ _] Màphùnzìlò àkùéndá bwǎnjì?		How are (your) studies going?
	3.	
[- - ˋ _] Màphùnzìlò?		Studies?
	4.	
[ˋ] Nn.		Yes.
	5.	
-nena		to speak
zimenezo		those [things]
[- - ¯ _ _ - _ _] Mùsànénè zìménèzò.		Don't say (talk about) that!
	6.	
-lemba		to write, draw
lelo		today
maeso (6)		test
[_ ¯ - ¯ ¯ _ - - - - _] Kòdí mùnálémbà màèsò lèlò?		Did you take a test today?
	7.	
koma		but
- ¯ _ _ - - - - —…] Tìnálèmbà màèsò kòmà...		We took a test, but...

1. The word /musanene/ 'don't speak' is, historically speaking, a negative subjunctive form. However, it is widely used as the negative counterpart of the imperative:

[¯ ˋ ¯]

Lówání.	Enter!
Mùsàlówe.	Don't enter!
Nénáni.	Speak!
Mùsànéne.	Don't speak!

Notice the elements which make up the 'negative imperative' form:

(1) The negative has the second person plural prefix /mu-/ (and not the second person plural suffix /-ni/).

(2) The final vowel is /-e/ and not /-a/.

(3) The negative prefix is /sa-/ and not /si-/.

(4) The negative prefix is placed between the subject prefix and the stem, and not at the beginning of the word.

2. The word /zimenezo/ as used in this dialogue may be freely translated 'those (things)' (Class 8). This is an example of a second kind of demonstrative which is identical in form with /zimenezi/ and /izi/ (discussed in Note 2, Unit 10) except that the final vowel is /-o-/. For example, in Class 8 the form is /izo/ 'those' instead of /izi/ 'these' and /zimenezo/ instead of /zimenezi/. Class 7 is /ico/ instead of /ici/ and /cimeneco/ instead of /cimeneci/.

How would you suggest to a person:

(1) That he not go to Limbe?
(2) That he not buy this lamp?
(3) That a third person ought not buy this lamp?
(4) That he not take this lamp?

(5) That he not talk with Peter?

(6) That a third person should not take the test?

Using the dialogue.

Ask another person when he went to some particular place. His answer should contain either 'yesterday' or 'today'.

Autobiography, Chapter 11

	[- ‾ ‾ - _ _ ‾ - _ .] Màkóló ánú àkùkhálà kùtì?	Where do your parents live?
ìfè	[- - ‾ - - ‾ ‾ ‾ _ _] Àkùkhálà pàfúpí ndí ìfè.	They live near us.
Zòmbá	[- - ‾ - - ‾ ‾ ‾ / -] Àkùkhálà pàfúpí ndí Zòmbá.	They live near Zomba.
nyànjá	[- - ‾ _ - ‾ ‾ ‾ / -] Àkùkhálà pàfúpí ndí nyànjá.	They live near the lake.
màpìlì	[- - ‾ _ - ‾ ‾ ‾ ‾ _ _] Àkùkhálà pàfúpí ndí mápìlì.	They live near the mountains.
mùdzì	[- - ‾ _ _ _] Àkùkhálà kùmùdzì.	They live in the village.

Unit 12

DIALOGUE: Conventional questions used when A and B meet by chance on a path.

1.

-ima	to stand, wait
-funa	to desire
[- ‾ _ - ‾ _ _] ÀPéter! Tàímànì.	Peter! Stop.
[‾ - - - ‾ _ _ \ _] Ndífùnà kùlánkhùlà nánù.	I want to speak with you.

2.

[‾ - - - -] Zíkòmò bàmbò.	All right (sir).

3.

-coka	to come from
-cokela	to come from
[- - ‾ - - _ _] Mùkùcókélá kùtì?	Where are you coming from?

4.

ku-	to, at, etc.
nchito (9)	work
[- ‾\ _] Kùnchíto.	From work.

5.

[- - ‾ - - _ \ _] Mùkùcókélá kùnchìto?	You're coming from work?

6.

[- - - - ‾ ‾ _ -] Nàngà mùkùpítá kùtì?	Oh. And where are you going?

7.

mudzi (3,4)	village
[- - ¯ ¯ - - _] Ndìkùpítá kùmùdzì.	I'm going home.

8.

[- - - ¯ ¯ _ _ _ ˋ .] Mùlì kùpítá kùmùdzì ẻtì?	You're going home?

Observations and conclusions.

1. Notice the literal translations of these sentences:

I am going-to	at	work.	'I'm going to work.'
Ndikupita	ku-	nchito.	
I am going-from	at	work.	'I'm leaving work'.
Ndikucokela	ku-	nchito.	

In the English sentences in the right-hand column, the difference in direction is expressed mainly by the choice of preposition: either 'to' or 'from'.

Corresponding to the English prepositions, one finds in Nyanja the locative prefix /ku-/. But this same prefix appears in both sentences. In Nyanja, the difference in direction is expressed entirely by the choice of the verb root: /-pit-/ (motion towards) or /-cok-/ (motion away from).

2. Compare the following expressions:

Tili bwino.	'I am (plural or honorific) fine.' (Unit 1)
Muli bwanji?	'How are you (plural or honorific)? (Unit 1)
Kaya inu anzathu?	'How about you, our (plural or honorific) friend(s)? (Unit 2)
Lowani bambo.	'Come in (plural or honorific), sir.' (Unit 5)

Taimani.	'Stop (plural or honorific).' (Unit 12)
APeter!	'Peter (plural or honorific)! (Unit 12)

All the underlined plural elements refer to just one one person. Using the plural form, however, even when one is referring to oneself, is a mark of honor and respect for the person spoken to. The relationship between /ndi-/ (first person singular) and /ti-/ (plural or honorific) was noted and practiced in Unit 2. The polite imperative /-ni/ was noted in Unit 5. In the last example above, /a-/, the characteristic prefix for Class 2 (the plural personal class), is affixed to the name 'Peter' as a courteous means of referring to him in any way. Here, of course, it is used as a form of address.

Using the dialogue.

Inside the class, but also and especially outside of class, take every occasion to ask your friends where they are coming from and where they are going. Try to develop the habit of repeating the other person's answer, a courteous practice exemplified in Sentences 5 and 8 of the dialogue for this unit, and also in many others of the dialogues you have already met.

Autobiography, Chapter 12

[- - ‾ _ _ _ _ ‾ ‾ ‾ ⁻\ _] Mùlì náò àlòngò ndí ácímwẻnè?	Do you have any brothers and sisters?
[_ - ‾ ‾ ‾ _ - ‾ \ _ ‾ _ - _] Ndìlì ndí ácímwéné áwíli, ndí m̀lòngò [- ⁻\ _] m̀módzì.	I have two brothers and one sister.

UNIT 13

DIALOGUE.

1.	[- ¯ ¯ ¯ _ _ - ¯ _] Mùnábwélá lìtì àPétèr?	When did you come, Peter?
2.	[- ¯ ¯ - _ _] Ndìnábwélà dzùlò.	I came yesterday.
3.	[- ¯ ¯ ¯ _ _] Kùcókélá kùtì?	From where?
4.	[_ - -] KùZòmbá.	From Zomba.
5.	[- \ _] KùZỏmbá?	From Zomba?
6.	[- - - _] Ìndè bàmbò.	Yes (sir).

Dialogue contains no new material.

Observations and conclusions.

In Unit 6, it was pointed out that nouns are said to be in certain classes because they share the characteristics of having certain prefixes on modifiers. Another characteristic of these classes is certain prefixes on verbs of which they are the subject, and Note 3 in Unit 10 illustrated verb prefixes when class nouns are objects.

Note the differences among verb prefixes (underlined) in the phrases below:

(Cl. 1)	Mùlòngò wáce àlì mùnyùmbá.	His sister is in the house.
(Cl. 2)	[- ‾ ‾ - -] Màkóló ácé ali munyumba.	His parents are in the house.
(Cl. 3)	[- ‾ ‾ ‾] Mùndá wáthú uli paphili.	Our field is on the hill.
(Cl. 4)	Mìndá yáó ili kùTàngànyíkà.	Their fields are in Tanganyika.
(Cl. 5)	Básì lili kùLímbe.	The bus is at Limbe.
(Cl. 6)	[- ‾ ‾ - -] Màbúkú ángá ali kùsùkúlu.	My books are at school.
(Cl. 7)	Címàngà cili mùnyùmbá.	The maize is in the house.
(Cl. 8)	Zìpéwa zili mùsìtólo.	The hats are in the store.
(Cl. 9)	Ndége ili kuBlantyre.	The plane is at Blantyre.
(Cl. 10)	Nyále zili kùmsìkà.	The lamps are at the market.

Ask your teacher how you could:

(1) Say that you came here from New York yesterday.

(2) Ask someone when he left home.

(3) Suggest to someone that he not leave town today.

(4) Tell someone that Peter left Blantyre for Zomba yesterday.

Autobiography, Chapter 13

[- - ‾ ‾ _ ´] Mùlì wókwátìlà?	Are you (a man) married?
[- ´- _ _ ‾ ‾ _ _] Inde ndìlì wókwátìlà.	Yes, I'm married.
[- ‾ ‾ _ ´] Mùnákwátìwà?	Are you (a girl) married?
[‾ ‾ - - ‾ _] Iai, síndínàkwàtíwe.	No, I'm not married.

The students should copy down the expressions that are on the tape but not in the book:

UNIT 14

DIALOGUE: A asks B about the expected length of his stay in Malawi.

1.

-khala	to stay, to reside, to be
tsiku (5) masiku (6)	day (24 hours)
[- - - ‾ - - ‾ ‾ - - - ` ´] Ìnù àPétèr. Mùdzákhálà màsiku àngáti [- -  - - ` -] kùnò kùMàláwi?	Hey, Peter, how long ('how many days') are you going to stay in Malawi?

2.

okondwa	pleased
moyo (3)	life, health
~onse	all
[- - ‾ ‾ ‾ - ⌢ ⌢ - - ‾ ‾] Ìnè ndìdzákhálà wókóndwà kùkhálá [- ´ - - ‾ ‾ - -] kùnò mòyò wángá wónse.	I'll be pleased to stay all my life here in Malawi.

3.

[- - - ‾ ‾ ‾ - -] Mùlì kùcókélá kùtì?	Where are you coming from?

4.

[- - - -] KùHàlàlè.	From Salisbury.

Observations and conclusions.

1. Compare the words:

ndinapita	I went
ndidzapita	I will go

tinatenga	we took, brought, got
tidzatenga	we will take, bring, get

Use of the prefix /-dza-/ is one of the ways which are available in Nyanja for expressing time relationships. Its tone in all these examples is_____________________. As far as their tones are concerned, verbs that contain /-na-/ seem to be exactly parallel to words that contain / ______ /.

Exercise 1. Use of the /-dza-/ and /-na-/ tenses with appropriate time words.

Fill in the blanks, and then use for practice:

Tìnápìtà kùZómbá dzùlò.	______________________________
Ànyàmáta àdzápìtà kùZómbá lèlò.	______________________________
Tìnákhàlà kùnyúmbá dzùlò.	We stayed at home yesterday.
Ànyàmáta àdzákhàlà kùnyúmbá lèlò.	The boys will stay at home today.
Mùnákhálà kùnyúmbá dzùlò?	Did you stay at home yesterday?
Íài, kòma ndìdzákhàlà kùnyúmbá lèlò.	No, but I'll stay at home today.

2. The verb /-khala/ is used in Sentence 2 in two different ways:

Ndidzakhala wokondwa... I'll be pleased.....

Here the word that follows /-khala/ is /wokondwa/. This word contains the verb stem /-kondwa/ 'to be pleased'. The /w-/ at the beginning of the same word is a concordial prefix which agrees with singular personal nouns or pronouns (in Sentence 2, /ine/). The /-o-/ is characteristic of this particular type of verb form. The plural personal form would be /okondwa/.

Tili okondwa. We are pleased.

Note that the /-o-/ in the prefixes of these forms is usually pronounced /-óò-/. It will therefore be written with the special tone mark /-ô-/.

Exercise 2. Use of /-kondwa/ and fluency in the use of appropriate tense /-dza-/ or /-na-/.

Fill in the blanks and then use for practice.

Tìdzákhàlà ôkóndwa kùkhálá kùnò.	______________________
Tìdzákhàlà ôkóndwa kùkhálá kùLímbe.	______________________
Tìdzákhàlà ôkóndwa kùpítá kùLímbe.	______________________
Tidzakhala okondwa kùbwélá kùnò.	______________________
Ndìnálí wokondwa kubwela kuno.	______________________
Tinali okondwa kubwela kuno.	______________________
______________________	He will be glad to return here.
______________________	He'll be pleased to speak with you.
______________________	He spoke with you.
______________________	He spoke with us.
______________________	Will he speak with us?

Using the dialogue.

Ask various individuals how long they are going to stay at your present location. All members of the class will probably give the same answer, but the question can be asked of or about various staff members as well, from the president of the university on down. This provides an occasion for questions in third person singular and plural, in addition to first and second person.

Go through a five line dialogue of this kind with five different people, outside of class, within the next 24 hours.

Autobiography, Chapter 14

[- - ¯ ˋ _] Mùlì ndí ảna?	Do you have children?
[¯ - _ _ ¯ - ¯ - ˋ _] Inde, tìlì ndí áná àtátu.	Yes, we have three children.
[- - ¯ _ - - ¯ - ˋ -] Tìlì ndí ànyàmàtá áwíli,	We have two boys and a girl.
[¯ - ¯ _ - - ˋ _] ndí ḿtsíkànà m̀módzi.	
[- - ¯ _ - - ¯ - ˋ -] Tìlì ndí m̀nyàmàtá ḿmódzi,	We have one boy and three girls.
[¯ ¯ _ - - - ˋ _] ndí átsìkànà àwíli.	

	Tìlì ndí m̀nyàmàtá ḿmódzi.
zìwíli	Tìlì ndí ányàmátá àwíli.
zìnái	Tìlì ndí ányàmátá ànái.
m̀tsíkànà	Tìlì ndí atsíkànà ànáì.
zìtátu	Tìlì ndí atsíkànà àtátu.
m̀nyàmàtá	Tìlì ndí ànyàmátá àtátu.
cìmódzi	Tìlì ndí m̀nyàmátá m̀módzi.

UNIT 15

DIALOGUE.

1.

[- ‾ ˋ - - ˋ _] Kòdí kwanu ndì kuti?	Where do you live?

2.

˜athu	1 pl. possessive 'our'
[‾ - _ _ _ ˉ _] Kwáthú ndì kùLìlángwe.	My home is at Lilangwe. ('Ours is at Lilangwe.')

3.

[‾ ‾ _ _ _ ˋ _] Kwánú ndì kùLìlángwe?	Your (home) is at Lilangwe?

4.

[- - _ _] Inde bambo.	Yes (sir).

5.

[_ _ ˋ _] KuLilangwe!	At Lilangwe!
[ˋ ˋ] Oo. Eti.	Oh! You don't say!
-dziwa	to know
[‾ ‾ ˋ _] Ndídzíwáko.	I know it (that place).

Observations and conclusions.

The word /ndi/ is used in Unit 9 and in the present unit in sentences like:

Kwanu ndì kuti? Where is you (home)?

The tone of /ndi/ in all of these sentences is______________. The tone on this word is even more important than the tones of most other words in Nyanja onversation. Compare:

Muli ndí ana?	Do you have any children? ('Are you with children?')

The word for 'and, with' is /   / with__________ tone. It thus differs only in tone from the word /ndì/, usually translated 'is, are'.

Exercise 1. Using /ndi/ in association with place names.
Fill in the blanks and then use for practice:

Ndìnábádwìlà kùBoston.	______________________________
Kwánu ndì kùBoston ẻti?	______________________________
______________________________	Do you know Boston?
______________________________	Yes, I know Boston well.
______________________________	Where were you born?
Ìnè, ndìnábádwìlà kùMàláwi.	______________________________
______________________________	Where is Mr.____________from?
Kwáo ndì kùBlántỳre.	______________________________

2. In /ndidziwako/, the final element /--ko/ is another example of an enclitic (see Note 3, Unit 7). It can be added to the end of almost any word and is usually represented by the English 'there'. The enclitics /--ko/ plus /--po/ and /--mo/ correspond to Classes 17, 16 and 18 respectively, and therefore have a general locative meaning. In the dialogue, /--ko/ agrees with the Class 17 noun /kuLilangwe/.

Using the dialogue.

Ask of each other the questions contained in this dialogue. Ask and answer the same questions about people who are not in your class.

Practice repeating parts of statements or answers that you get from other people as illustrated in Lines 3 and 5 of the dialogue. Practice also the use of /eti/. These two devices are useful in gaining time for yourself when the pace of a conversation gets a bit too fast for you.

Autobiography, Chapter 15

[_ _ ¯ ¯ _ ¯ ¯ _ ¯ _ _ _] Mùkùfúná kùpángà cìánì kùnò?	What are you planning to do here? (said to PCV)
[_ _ ¯ ¯ _ ¯ ¯ _ _ ¯ ¯] Ndìkùfúná kùthándízà kùpángá	I want to help to build roads.
[_ _ _] mìsèù.	
[_ _ ¯ ¯ _ ¯ _ ´ _ _ _ _ _] Ndìkùfúná kùthándìza kùcìpàtàlà.	I plan to do medical work. ('...to help in the hospital.')
[_ _ ¯ _ _ _ _ _] Ndìkùfúnà kùphùnzìtsà.	I plan to teach.

UNIT 16

DIALOGUE.

1.	
-gwila	to catch, hold, get
[- ˉ - - - - - ˉ - - -] Kòdí ìnù àMsónthè, múmàgwílá [ˉ ˉ ˋ _] nchító yánji?	Oh, Mr. Msonthe, what kind of work do you do?
2.	
[- - ˉ _ ˉ ˉ - - -] Ìnè, ndímàgwílá nchító yá [- - - ˉ - - - ˉ _] ú'carpenter', kùBlántỳre.	I do carpentry in Blantyre.
3.	
[- ˉ ˉ - ˉ _ - - - _ ˉ _ -] Múnáphúnzílá kùtì nchító ìnénèyí?	Where did you learn it?
4.	
[_ ˉ ˉ - - - _ _] Ndìnáphúnzìlà kùZòmbá.	I learned it in Zomba.
5.	
[ˉ - - ˉ ˉ _ ˊ] Ámàphúnzítsá bwìnò?	Do they teach well?
6.	
[- - ˊ _] Indè ndìthú.	Yes, indeed.

Observations and conclusions.

1. Compare these three sentences:

Ndinagwila nchito.	I worked.
Ndidzagwila nchito.	I will work.
Ndimagwila nchito.	I work.

In the last of these three sentences, the tone of the tense prefix is / _____ /. This prefix is likely to be used in situations where the verb refers to an action or a condition which is generally or regularly true.

Exercise 1. Fluency in appropriate use of the /-ma-/ tense.
Fill in the blanks and then use for practice.

Múmàgwílá nchító yánjì?	What kind of work do you do?
______________________	What kind of work did you do yesterday?
Ámàgwílá nchító yábwìnò ndìthú.	______________________
______________________	They teach very well.
Ámàthándízá kùpángá mìsèù.	______________________
[¨ ˊ .] Ámàpítá kùtáúni mwèzí ùlì wònse.	______________________

2. The word /imeneyi/ (Sentence 3) agrees at two points with the noun /nchito/ 'work' (Class 9). The places in the word where this agreement is manifested have been underlined. Another word of a related set was found in the dialogue for Unit 11: /zimenezo/. The underlined portions indicate agreement with Class 8 or 10. Still another example was /kumeneko/ in Unit 8.

Exercise 2. Concord with demonstrative /-mene/ and possessive.
Fill in the blanks and use for practice.

Njìngá imódzi	Múnágúlá kùtì njìngá íméneyi?	Where did you buy that bicycle?
	Ndì yábwìnò kwámbílí.	

njìngá zíwíli	Mùnágúlá kùtì njìngá	________
	zíménèzi?	________
	Ndì zábwìnò kwámbíli.	________
nyále ìmódzi	Mùnágúlá kùtì nyále	________
	ìménèyi?	________
	Ndì yábwìnò kwámbíli.	________
nyále zámbíli	________	________
	________	________
	________	________
cìpéwa cìmódzi	________	________
	________	________
zìpéwa zámbíli	________	________
	________	________
khásu lìmódzi	________	________
	________	________
	________	________
màkásu ámbíli	________	________
	________	________
	________	________
dzìlà	________	________
	________	________
	________	________
màzìlà ámbíli	________	________
	________	________
	________	________
lálánje lìmódzi	________	________
	________	________
	________	________

màlálánje ámbíli ____________________ ____________________

____________________ ____________________

____________________ ____________________

cìnthù ____________________ ____________________

____________________ ____________________

____________________ ____________________

zìnthù ____________________ ____________________

____________________ ____________________

____________________ ____________________

màláyá ámbíli ____________________ ____________________

____________________ ____________________

____________________ ____________________

màláyá àmódzi ____________________ ____________________

____________________ ____________________

____________________ ____________________

nsálu ìmódzi ____________________ ____________________

____________________ ____________________

____________________ ____________________

3. Note in Sentence 2 the word /u'carpenter'/. The prefix /u-/ (Class 14) is used in forming abstract nouns, even (as in this example) with words that are recent borrowings from another language. These nouns are grouped together as Class 14, a class which is thought of as 'being neither singular nor plural'. When a singular-plural differentiation is made, the plural is formed like nouns of Class 6:

umwana wace	'his childhood'	(Class 14-no singular-plural differentiation made)
ulendo wabwino	'a good journey'	(Class 14)
malendo abwino	'good journeys'	(Class 6)

Using the dialogue.

1. Ask and answer questions about each other's occupational specialties, and where they were acquired.
2. Introduce one member of the class to another and add information about his occupational specialty and where it was acquired.

Do this at least three times, outside of class, within the next 24 hours.

Autobiography, Chapter 16

[- _ ‾ ‾ ‾ ‾ ‾ _ ´] Mùkùlíkóndá dzíkó lìnò?	Do you like this place?
[- ‾ _ _ ‾ ‾ ‾ ‾ ` _] Inde, ndìkùlíkóndá kwámbíli.	Yes, I like it very much.
[‾‾ ‾ ‾ ‾ ‾ _ _ ´ _] Ìlì ndì dzíkó lábwìnò ndìthú.	This is a very beautiful country.

UNIT 17

DIALOGUE.

1.

[- ¯ _ - - - - - ¯ - - - - _] Kòdí bàmbò ÀCàbwèlà, múmàkhálá kùtì?	Er, Mr. Cabwela, where do you live?

2.

[¯ _ ¯ ¯ _ _ ` _] Ndímàkhálá kùCìpóte.	I live at Cipote.

3.

[_ _ ` _] KùCìpòtè.	Oh, at Cipote.

4.

-mva	to hear, feel
[- - - ¯ _ - - _ ¯ - _] Sìndìnàlímvè dzíná lìménèli.	I haven't heard that name (before).

5.

[- - - ` _] Sìmùnàlímvè?	You never heard [of] it?

6.

[´ ¯ - _ _ ` _] Ndìthú, sìndìnàlímve.	No, I never did.

Observations and conclusions.

Compare the words:

ndinamva	I heard...
sindinamve	I haven't yet understood...

(The student should notice carefully the tonal patterns used by his own instructor in pronouncing these two words.)

Exercise 1. Fluency in the use of negative forms with the /-na-/ tense. Fill in the blanks and then use for practice.

Mùnálímvá dzíná lìménèli?	Did you hear this name?
Sìndìnàlímvè dzíná lìménèlì.	I haven't heard this name.
Mùnápìtà kùLímbè dzùlò?	Did you go to Limbe yesterday?
Síndínàpíté kùLímbè dzùlò. [- - ´]	I didn't go to Limbe yesterday.
Mùnáthándìzà àná?	Did you help the children?
Sítínàthàndízè àná.	We didn't help the children.
Mùnáténgà njìngá yáce?	Did you take his bicycle?
Sitinatenge njinga yace.	______________________
Munagula mazila ace?	Did you buy his eggs?
Sindinagula mazila ace.	I didn't buy his eggs.
Munaphunzitsa bwino.	You taught well.
Sindinaphunzitse bwino.	I didn't teach well.
Sindinaphunzitse ana ace.	I didn't teach his children.

____

Kòdí áM̀sònthè ànápìtà kùtáùnì?	Did Msonthe go to town?
Íàì, àM̀sònthè sánàpíte kùtáùnì.	Msonthe didn't go to town.
Kòdí ànyàmátá ànápìtà kùtáùnì?	Did the boys go to town?
Anyamata sanapite kutauni.	The boys didn't go to town.
Kodi anyamata anayankhula nánu?	Did the boys speak with you?
Anyamata sánàyankhule náne.	They didn't speak with me.
Kodi CeÚjè anayankhula nánu?	Did Mr. _______ speak with you?
Sánàyankhule náfe.	He didn't speak with us.

The usual form for this negative with the /-na-/ tense is the syllable /si-/. The subject prefix for third person subjects, singular or plural, is the vowel /a-/. The last few of the above sentences indicate that when these two elements occur together, they are pronounced as the single syllable / ______-/.

Using the dialogue.

Go again through the 'Where are you from?' routine. This time, each member of the group should reply with the name of some place near his home, but so obscure that other members of the group are unlikely to have heard of it. The others should ask for sufficient information so that they can locate it near some place that they know about.

Autobiography, Chapter 17

[- ¯ ¯ - - ¯ ¯ - ˋ _ _ _] Mùdzákhálà màsíkú àngátì kùnò?	How long will you stay here?
[- ¯ ¯ _ _ ¯ ¯ ˋ _] Ndìdzákhálà zàká zíwíli.	I'm going to stay for two years.
[- ¯ ¯ _ _ ¯ ¯ ˋ _] Ndìdzákhálà càká címódzi.	I'm going to stay for one year.

UNIT 18

DIALOGUE.

1.

[¯- - - - -- _ ´] Múmàdzíwákó kúḾlànjè?	Have you heard of Mlanje?

2.

[- ¯ - _] KùMlanje?	Mlanje?

3,

[_ - ¯ - _] Ee. KùḾlànjè.	Yes, Mlanje.

4.

kumene	the place where
[- - ¯ - ¯ _ ` ´] Ndì kùméné ḿmàkhála?	Is that where you live?

5.

si	not
~eni ~eni	exactly, genuine
[¯_ ¯ -¯ - - - ¯ - _] íài, sí kúḾlànjè kwèní kwéni, [- - - - ` _] kòmà kùCìpóte.	No, it is not exactly at Mlanje, but at Cipote.

<u>Observations and conclusions</u>.

Compare the sentences:

Kwanu ndì kuMlanje?	Is your home at Mlanje?
Kwathu sí kuMlanje.	My ('our') home is not at Mlanje.

he negative counterpart of /ndi/ 'is' is / /.

Exercise 1. The negative of /ndi/ with days of the week and place names. Fill in the blanks, and then use for practice.

Lèlò ndì lólémba?	Is today Monday?
________________	Today isn't Monday.
Lèlò ndì láciwíli.	Today is Tuesday.
________________	Is today Tuesday?
Lèlò sí láciwíli.	Today isn't Tuesday.
________________	Today is Wednesday.

Practice groups of three sentences like these for each day of the week. The instructor or one of the students asks the question, and another student gives both sentences of the answer.

Exercise 2. Use of /kwanu/ and /kwathu/. Students should answer in terms of their actual homes.

Kwánu ndì kùChicago?	Is your home in Chicago?
Kwáthu sí kùChicago kwèní kwéni.	My home is not exactly in Chicago.
Kwáthu ndì kùWheaton.	My home is in Wheaton.

(Practice groups of three sentences like these; allow each member of the class an opportunity to give the two answering sentences at least once.)

Exercise 3. Use of /kweni kweni/ and/pafupi/. (At the end of the preceding exercise, the teacher and the members of the class should know where each of the other members is from. Using that information, practice groups of three sentences like the following:

Kwánu ndì kùChicago?	Is your home in Chicago?
Sí kùChicago kwèní kwéni.	It's not exactly in Chicago.
Ndì kùfúpi ndí Chicago.	It's near Chicago.

A model for the last of these three sentences may be found in the autobiographical section of Unit 11. Note that in the phrase /pafupi ndi.../, the second word is /ndí/ 'and, with', with high tone.)

Using the dialogue.

Within the next 24 hours, practice the contents of this dialogue outside of class at least twice in first and second person, and also twice in third person (i.e. asking one person where another is from).

Autobiography, Chapter 18

[- - ‾ ‾ _ _ - ‿ _] Mùkùkhálá kùtì tsópànó?	Where are you living at present?
[- - ‾ ‾ _ ‾ _] Ndìkùkhálá kùBlantyre.	I live in Blantyre.
[- - ‾ ‾ _ - - - _ _] Ndìkùkhálá pàfúpí ndí pànò.	I live near here.
[- - ‾ _ _ ‾ _ ‾ ‿ _] Ndìkùkhála kùtáli ndí nyànjá.	I live far from the lake.

UNIT 19

DIALOGUE.

1.

nkhuku (9,10)	chicken
[- ¯ ¯ ¯ - ¯ - - ˋ -] Kòdí nkhúkú zonsézi ndì zánu?	Are all these chickens yours?

2.

[— - ¯ - - ¯ -] Ee. Ndì zángà zònsézi.	Yes, all these are mine.

3.

-gulitsa	to sell
[- ¯ - - ¯ - - - - ˋ ´] Kòdì mùngàndígùlìtsè ìmódzi?	Can you sell me one?

4.

[¯ - ´] Cábwìnò.	Good.

Observations and conclusions.

1. Sentence 1 of this dialogue contains the word /nkhuku/ 'chicken', which is 'in Class 10'. To say that a word is 'in Class 10' is simply a conventional way of saying that certain other words that are associated with it in a given sentence will include prefixes or other elements which contain the sound /z/. In this dialogue, the Class 10 elements are underlined:

Nkhuku zonsezi ndi zanu?	Are all these chickens yours?
Ndi zanga zonsezi.	They are all mine.

If instead of /nkhuku/ the first word had been /ana/ 'children', the two sentences would be:

Ana onsewa ndi anu?	Are all these children yours?
Ndi anga onsewa.	They are all mine.

Compare also:

Cinthuci ndi canu?	Is this thing yours?
Ndi canga.	It is mine.

This relationship between a noun and other words that are associated with it is called 'concord'.

Exercise 1. Concord practice with possessives and demonstratives. Fill in the blanks, and then use for practice.

nkhúku	chicken
nkhúkúyi	this chicken
Nkhúkúyí ndì yánga.	This chicken is mine.
nkhúkúzi	these chickens
[. ¯ ¯ ¯ ˜ .] ✓. nkhúkú zónsézi	all these chickens
Nkhuku zonsezi ndì zanga.	All these chickens are mine.
njìngá	bicycle
njìngáyi	this bicycle
Njìngáyi ndì yanga.	This bicycle is mine.
njìngázi	these bicycles
[¯ ¯ ¯ ˜ .] njìngá zónsézi	all these bicycles
Njìngá zónsézi ndì zánga.	All these bicycles are mine.
nyále	lamp
nyáléyi	this lamp
Nyáléyi ndì yanga.	This lamp is mine.
______________	these lamps
______________	all these lamps
________________	All these lamps are mine.

________________	thing
________________	this thing
____________________	This thing is mine.
________________	these things
________________	all these things
____________________	All these things are mine.
________________	this maize
________________	all this maize
____________________	All this maize is mine.
khásu	________________
khásúli	________________
Khásúli ndi langa.	____________________
màkásúwa	________________
makasu onsewa	________________
Màkású ónséwa ndi anga. [- ¯ ¯ - ¯ _]	____________________

(Write out comparable groups of sentences for /mwana/, /nchito/, /njinga ya moto/, /cipewa/, /waci/, /dzila/, /khasu/.)

The correct use of these concordial elements is of the utmost import-
ance in speaking Nyanja. It is therefore suggested that the amount of time
spent on this unit be double the average amount that has been spent on
each of the preceding units.

Exercise 2. Use of /-li ndí-/, 'to have'; response using /na-/ and appropriate concord. Treat all the following nouns as plural. Fill in the blanks, and then use for practice.

nkhúku	Nàngà mùlì ndí nkhúku?	Ndìlì názò.
nyále	Nanga muli ndí nyale?	Ndili nazo.
njìngá	Nanga muli ndí njínga?	Ndili nayo.
màkásu	Nanga muli ndí màkásu?	Ndili nawo.
màbúku	____________________	__________
ànà	____________________	__________
màzìlà	____________________	__________
àlòngò	____________________	__________

Using the exercises.

In groups of 2-4 students, practice the exercise of this unit, aiming for rapid-fire correct responses. Members of the group should take turns in giving nouns in either English or Nyanja, and calling on other individuals for replies. Keep score to see who gives the largest number of totally correct responses. Or the format of the spelling bee may be useful, both in the classroom and outside it.

UNIT 20

DIALOGUE.

1.	
[- - - - ` -] Mòni àMìlánzi.	Good morning, Mr. Milanzi.
2.	
[` - - - -] Mòni àPhìlì.	Good morning, Phili.
3.	
[- - - - - - - - - - - ` -] Mùngà mùlì kùpítá kùtì àMìlánzi?	Where are you going, Milanzi?
4.	
msika (3,4)	market
[- - - - - - - - - -] Ìfè, tìlì kùpítá kùmsìkà.	I'm going to the market.
5.	
[- - - ` - - -] Mùkùpítá kùmsìkà?	Oh! You're going to the market?
6.	
[- -] Inde.	Yes.

<u>Observations and conclusions</u>.

1. Note the special intonation used by both parties in their initial greeting of one another. It is important, however, that neither the students nor the instructor take time <u>in the language class</u> for <u>discussion</u> of this phenomenon.

Fill in the blanks in the following sets of sentences, and then use them for drill:

Exercise 1. Use of /sí/, negative of /ndì/, combined with /-ánga/, 'mine', /-ace/ 'his', and /eti/.

'It's not mine.'	'It's his.'	'Oh, it's his, eh?'
'They're not mine.'	'They're his.'	'Oh, they're his, eh?'
Sí wánga.	Ndì wáce.	Ndì wácè ếti?
Sí ánga.	____________	____________________
Si yanga.	____________	____________________
Si langa.	____________	____________________
Si canga.	____________	____________________
Si zanga.	____________	____________________

Exercise 2. Fluency in response to /muli ndí?/ and /ngati?/, using various nouns and appropriate concords.

Mùlì ndí ána?	Do you have any children?
Ndìlil náo.	I have them.
Mùli náò àngáti?	How many do you have?
Ndìlì náo àwíli.	I have two of them. ('I hve them two.')
____________________	Do you have any chickens?
______________	I have them.
______________	How many do you have?
______________	I have two of them.
____________________	Do you have any eggs?
______________	I have them.
______________	How many do you have?
______________	I have two of them.

(Write out comparable sets of four Nyanja sentences for 'books', 'hoes' and other nouns from Units 1-20.)

In Units 21-30, tones are written for most words, but the student will find occasional omissions and inconsistencies. The purpose is to reduce dependence on graphic indications of tone, since Nyanja as ordinarily printed or written does not show tone at all.

UNIT 21

DIALOGUE.

1.	Haa! Mùkùpítá kùmsìkà?	Oh! You're going to the market?
2.	Ndìthúdi.	Sure.
3.	Mùkùkágúlìtsà cìáni?	What are you going [there] to sell?
4.	nsomba (9,10)	fish
	Ndìkùkágúlìtsá nsómba.	I'm going to sell fish.
5.	Haa. Mùnákáténgá kùti nsómbá zìménèzi àMìlánzi?	Where did you (go and) get these fish, Milanzi?
6.	A. Ndìnágúlà kùújèni,kùMwánza,	I bought [them] at Mwanza,
	malile (6)	boundary
	kùmàlílé ndí àPwìtìkízi.	near the Portuguese border.
7.	Ndì zábwìnò ndìthú?	Are they very good?
8.	Kwá bàsì.	Of course.
9.	Ndidzakhala wokondwa kugula nsomba zanu.	I'd like very much ('be very pleased') to buy [some].

10.

Cábwìnò.

11.

Zíkòmò, àMìlánzi.

Observations and conclusions.

This dialogue contains no new points of grammar. Its sentences do however provide frames for practicing again some of the grammatical relationships which have appeared in preceding units.

Fill in the blanks and then use these sets of sentences for practice.

1. Practice in combining pairs of sentences expressing destination and purpose.

Ndífúnà kùgúlá nsómba.	I want to buy some fish.
Ndìkùpítá kùmsìkà.	I'm going to the market.
Ndìkùpítá kùmsìkà kùkágúlá nsómba. Ndìkùkágúlá nsómbà kùmsìkà.	I'm going to the market to buy some fish.
______________.	Mr. Cabwela wants to buy some fish.
______________.	He's going to the market.
______________.	Mr. Cabwela is going to the market to buy fish.
______________.	Peter is tired.
Akupita kwao.	______________.
______________.	Peter is going home to sleep.
______________.	Peter wants to talk with the boys.
______________.	He is going to the school.
______________.	Peter is going to the school to talk with the boys.

____________________. The boys want to dance.

____________________. They are going to town.

____________________. The boys are going to town to dance.

2. Use of the same class concord throughout a series of four sentences.

eggs ____________________. I'm selling eggs.

____________________? Are they good?

____________________. Yes, they're very good.

____________________. I'll be pleased to buy your eggs.

maize ____________________. ____________________.

____________________? ____________________?

____________________. ____________________.

____________________. ____________________.

a bicycle ____________________. ____________________.

____________________? ____________________?

____________________. ____________________.

____________________. ____________________.

nyále ____________________. ____________________.

____________________? ____________________?

____________________. ____________________.

____________________. ____________________.

hoes ____________________. ____________________.

____________________? ____________________?

____________________. ____________________.

____________________. ____________________.

books	____________________.	____________________.
	____________________?	____________________?
	____________________.	____________________.
	____________________.	____________________.

3.

címàngà	Kùlì címàngà kùmsìkà.	There's maize at the market.
	Ndì cábwìnò?	Is it good?
	Ndì cábwìnò ndìthúdi.	____________________.
nsómba	____________________.	____________________.
	____________________?	____________________?
	____________________.	____________________.
màzìlà	____________________.	____________________.
	____________________?	____________________?
	____________________.	____________________.

[The student should add to this exercise by asking the instructor for the names of things that are commonly sold at a market. For each new noun, prepare sets of three sentences as illustrated above. Write them in the space below, and practice them.]

Using the dialogue.

Before you make a trip to the drug store, bookstore, laundry, etc., notify a fellow student, and let him ask you what you are going there to do.

UNIT 22

DIALOGUE.

	1.	
mkazi (1,2)		woman, wife
Kòdí Bàmbò àMsònthè, mùlì ndí m̀kázi?		Say, Mr. Msonthe, have you a wife?
	2.	
-peneka		to doubt
Haa. Ósàpènékà íyài.		Yes, indeed. ('No doubt.')
	3.	
Mùlì ndí áná àngáti?		How many children do you have?
	4.	
Ndìlì ndí áná àwílì.		I have two children.
	5.	
Zókóndwélètsà.		That's interesting.

Supplementary vocabulary: Numbers from 1-10. Fill in the following chart. Practice until you can recite it from memory either as vertical columns or as horizontal rows.

	mwana	mtengo	khasu	caka	njinga
1	mwana mmodzi	mtengo umodzi			
2	ana awili				
3	ana atatu				
4					
5					
6					
7					
8					
9					
10					

The following chart is just like the one on the preceding page except that the student should supply his own nouns by asking the instructor for the names of various countable articles that he handles in his everyday life:

1					
2					
3					
4					
5					
6					
7					
8					
9					
10					

Fill in the blanks and then use for practice in agreement between nouns and numerals. [Note to the instructor: The numbers in the left-hand column of this exercise have been put into the wrong class intentionally.]

	mwàná m̀módzi	one child
m̀kázi	m̀kázi m̀módzi	one woman
zìwíli	àkázi àwíli	two women
m̀nyàmàtá	_______ awíli	two young men
zìtátu	ànyàmátá ______	three young men
nsómba	nsómba zìtátu	three fish
módzi	nsómba _______	one fish
nkhúku	_______________	one chicken
àwíli	_______________	two chickens
mwàná	_______________	two children
zìngáti	ana angati?	how many children?
nsómba	_______________	how many fish?
àwíli	_______________	two fish
mìsìkà	_______________	two markets
lìmódzi	_______________	one market

Using the dialogue.

Ask fellow students how many they have of the articles whose names have appeared in this and other units.

UNIT 23

DIALOGUE.

	1.	
Aa. Nàngà Ìnù bàmbò ḿmàkhálá kùtì?		And where do you live, sir?
	2.	
A. Ìnè ndímàkhálá kùMwánza.		I live at Mwanza.
	3.	
tali		far
Ndì kùtálì ndîthu?		Is it very far?
	4.	
Íyài. Pàng'ónò bàsì.		No, just a little.

Observations and conclusions.

Verb forms that contain the tense prefix /-ma-/ are found both in this dialogue and in the dialogue for Unit 16. The observant student will have noticed certain inconsistencies in the tones with which these words are pronounced on the tape and printed in the dialogues.

In general, people who write lessons in foreign languages do their best either to iron out such discrepancies before letting their books go to press, or they are careful to 'explain' them (i.e. to find parallels for them) elsewhere within the same language. The compiler of these materials is not, at present, in a position to do either, because of the manner in which the raw materials for the course were obtained.

This temporary embarrassment on the part of the compiler can in fact be of advantage to the student. Given the patience to follow the remainder of this note carefully, he will learn much about how such problems are solved. More important, he will learn how he himself may go about untangling other sets of apparently confusing data that he may meet in his later study of this or some other language.

The first step is to sort the data out into groups and subgroups of forms that seem to have something in common with one another.

The /-ma-/ verbs in Unit 23 are:

mmakhala	you live
ndimakhala	I live

Looking only at the tones, the pattern is:

/   /.

Compare these with the /-ma-/ verbs in Unit 16:

umagwila	you get
ndimagwila	I get

The tone pattern by itself is:

/   /.

The second of these two tone patterns is different from the first in two important ways:

(1) It has only one ______________________________.

(2) The tone of the subject prefix is ____________ in the first pattern, but ____________ in the second.

The next step is to think of as many hypotheses as possible that would fit these data. Three hypotheses are:

(1) The first of these tonal patterns is used with /-khala/ (and some other verbs), while the second is used with /-gwila/ (and some other verbs).

(2) The difference is a matter of dialect: one tone pattern may be used for /-ma-/ forms of all verbs in one geographical area, and

another pattern in another area. One or more of the persons who made the tape recordings may have lived in both areas and may have learned to use the two patterns interchangeably.

(3) The difference between the two tone patterns may have a grammatical function.

The third step is to test the hypotheses. One may do so in either of two ways:

(1) Collect and sort out a large number of other examples of the /-ma-/ tense taken from spontaneous conversation in which the speakers are not thinking about tone patterns.

(2) Ask a speaker of the language directly whether he would also accept the pattern /   / in Sentences 1 and 2 of the dialogue for this unit, and whether he would accept /   / on the examples from Unit 16.

Each of these methods has an advantage and a disadvantage:

	Method 1	Method 2
Advantage	Very likely to give valid results.	Can be done very quickly.
Disadvantage	Requires more time and effort in the short run.	Less likely to give valid results, so that in the long run, it may require more time and effort to achieve valid results.

Another point which the student may find instructive is illustrated by comparing:

ndimakhala	/´`´`/
umakhala	/´`´`/
amathandiza	/´``´`/

The problem is to summarize both these tone patterns in the way that is simplest and easiest to remember. Thus:

(1) Subject prefix has high tone, /-ma-/ has low tone: /-khala/ (and presumably certain other verb stems of two syllables) has high tone on the first syllable of the stem, and low tone on the second. The stem /-thandiza/ (and presumably certain other verb stems of three syllables) has low tone on the first syllable of the stem, high on the second, and low on the third.

(2) High tone on subject prefix and on the next-to-last syllable of the stem.

Which of these two formulations is simpler and easier to remember?

UNIT 24

DIALOGUE.

	1.	
Aa. Nàngà ìnù bàmbò ḿmàkhálá kùtì?		And where do you live, sir?
	2.	
A. Ìnè ndímàkhálá kùMwánza.		I live at Mwanza.
	3.	
-peza		to find
njila (9,10)		path, way
Kòdí ndíngàpèzè bwẳnji njìlà yôpítá kùMwánza?		How can I find the path/road that goes to Mwanza?
	4.	
-uza		to tell
Ndìngàtèngè 'bús'?		Can I take a bus? or can you tell me the way ('tell me its path?')
Kàpéná mùngàndíùzè njìlà yẳce?		
	5.	
-tha		to do, finish, be able
mwèndò (3,4)		leg, foot
Ee. Múthà kùéndá {pànsí. ndí mwendo.		You can walk.
	6.	
tali		far
Ndì kùtáli ndỉthú?		Is it very far?
	7.	
Íyài. Pàng'ónò bàsì.		No,just a little.

Observations and conclusions.

1. Compare these verbs:

ndingapeze	I can find
ndinapeza	I found
ndingatenge	I can take
ndinatenga	I took

The two sets of verb forms that are illustrated in these words differ from each other in three ways:

(1) One set contains /-nga-/ where the other contains /-na-/.

(2) ____.

(3) ____.

When /-nga-/ appears in a verb form, the corresponding English expression often contains the word '____________________'.

Fill in the blanks and then use for drill:

Ndìngàkwèlè 'bús'.	I can take the bus.
______________________	We can take the bus.
______________________	We can sell these eggs.
______________________	They can sell these eggs.
______________________	They can go to Mwanza.
______________________	Can you go to Mwanza?
______________________	Can you dance?
______________________	He can dance very well.

Fill in the blanks and then use for drill, being especially careful of the tones:

Ndìngàpèzè njìlà.	I can find the way.
Ndinapeza njila.	I found the path.
________________	Peter found the path.
________________	Peter can find the path.
________________	Peter didn't find the path.
________________	The boys didn't find the path.
________________	The boys can find the way.
________________	One boy can find the way.
________________	One boy can speak Nyanja.
________________	One boy can understand Nyanja.
________________	All the boys can understand Nyanja.
________________	All the boys can go to Mwanza.
________________	All the boys will go to Mwanza.
________________	All the boys went to Mwanza.
________________	Two boys went to Mwanza.
________________	We went to Mwanza.

2. In the preceding part of this unit, the noninitial prefix /-nga-/ was met as an approximate equivalent for English 'can, be able'. The sentence:

Mutha kuenda pansi.	You can go on foot.

contains a quite different translation equivalent for 'can, be able', the verb stem /-tha/.

There are then two translation equivalents for 'can, be able':

(1) The prefix /-nga-/ with a stem that ends in /-e/ instead of the more usual /-a/.

(2) The verb stem /-tha/ followed by an infinitive beginning with /ku-/ and ending with /-a/.

The investigator---or the student who wants to become self-reliant in tackling such problems as they arise--will ask two questions at this point:

(1) Can the /-nga-/ form be substituted for /-tha/ plus infinitive in all sentences where the latter occurs? Can /-tha/ plus infinitive be substitued for the /-nga-/ form in all sentences in which it occurs?

(2) If the answer to both halves of (1) is 'yes', do speakers of the language seem to feel that the two differ in meaning?

(3) If the answer to either half of (1) is 'no', then what is the simplest way to predict when one is required to use only one of these two forms?

There are two ways of getting answers to these three questions: patient examination of a large body of data, and direct questions asked of a speaker of the language. The advantages and disadvantages of these two modes of inquiry were summarized in Unit 23. If the student elects to try the short-cut, he should spend not more than five minutes on it. He should regard the resulting conclusions as only temporary. Final proof of their validity must come from observation of non-selfconscious speech.

Using the dialogue.

Using Sentence 3 and 4 as general models, ask the instructor to give you directions from the place where you are located at this moment, to some nearby place that you visit frequently (dining room, library, post office, etc.). Memorize these directions, and list here the new words that they contain:

[Some students may want to do the same for directions to one or two additional places near your present location.]

UNIT 25

DIALOGUE: A younger friend comes to visit an old man whom he knows.[1]

	1.	
-ona		to see
Bàmbò, ndàbwèlà kùdzákúònáni.		Father, I've come to see you.
	2.	
Mwàbwèlà kùdzándíòna?		You've come to see me?
	3.	
mtima (3,4)		heart
Kòmà ìnù mùlì ndí ḿtímá wábwìnò kwámbíli.		(But) you are a very nice person. ('You have a very good heart.')
	4.	
tsopano		now
Kòdi mùlì kùmvá bwǎnjì tsópànó?		How are you feeling now?
	5.	
Ndìlì kùmvá bwìnò.		I'm feeling fine.
	6.	
-pangila		to prepare, for some person or purpose
-dya		to eat
cakudya (7,8)		food
Àná àkúpángìlání cákúdya?		Have the children fixed food for you?

---

[1] The text printed here agrees with the 'Dialogue for Learning'. The student will notice discrepancies between this and the other sections of the tape, in Sentences 1 and 3.

7.

Inde. Mwàná wánga wá m̀kázi wàndípángìlà cákúdya.	Yes, my daughter has fixed me some food.

Observations and conclusions.

1. Compare these sentences:

Tìnápìtà kùkáónà Bàmbò Àcàbwèlà.	We went to (go and) see Mr. Cabwela..
Tàbwèlà kùdzáónà Bàmbò Àcàbwèlà.	We came back to (come and) see Mr. Cabwela.

Unit 8 discussed the use of /-ka-/ as a noninitial prefix that means approximately 'go and ...'. Sentence 1 of this unit illustrates the use of /-dza-/ 'to come and ...'.

Fill in the blanks and then use these pairs of sentences for drill. Cover the right-hand column and try to give the /-dza-/ sentences, using as cues the /-ka-/ sentences of the left-hand column. Then reverse the process, and work from the /-dza-/ sentences to the /-ka-/ sentences.

'We went to see Mr. Cabwela.'	'We've come to see Mr. Cabwela.'
Tìnápita kukaona Bambo Acabwela.	Tabwela kudzaona Bambo Acabwela.
Tìnápìtà ku'town' kùkáónà Bàmbò Àcàbwèlà.	Tàbwèlà kùnò kùdzáóna Bàmbò Àcàbwèlà.
Tìnápìtà kwáce kùkáyánkhùlà náye.	Tàbwèlà kwánu kùdzáyánkhùlà nánu.
Tìnápìtà ku'town' kùkábwína.	____________________ ____________________
____________________	Tàbwèlà kùmsìkà kùdzágúlítsa màlàlánje.

[Note that the tone of the object prefix varies according to the tense of the verb with which it is used.]

2. Compare these sentences:

Ndàbwèlà kùdzákúòná.	I've come to see you. (said to a child)
Ndàbwèlà kùdzákúònáni.	I've come to see you. (said to an adult)
Mwàbwèlà kùdzándíóna?	You've come to see me?
Mwàbwèlà kùdzátíona?	You've come to see us/me?
____________________	We went to see him.
____________________	We went to see them,

The underlined syllables in these sentences are chosen according to the person, number, and class of the object of the verb. For this reason they are called 'object prefixes'.

Other examples of object prefixes were found in Units 24, 19.

Mungandiuze njila yace?	Can you show me the way to it?
Mungandigulitse imozi?	Can you sell me one?

Complete this chart of the personal subject and object prefixes:

	Singular		Plural	
	s.p.	o.p.	s.p.	o.p.
I, me	ndi-	-ndi-		
you	u-		mu-	ku...ni
he, she	a-	mu-	a-	wa-

Fill in the blanks and then use for drill:

Tìdzákúthàndìzà.	Mùdzándíthàndìzà?
Tìdzákúthàndìzàni.	Mùndzándíthàndìzà?
____________________	Mudzatithandiza?

(3 sg.)	Tidza____tandiza.	Mudza____thandiza?
(3 pl.)	Tidza____tandiza.	Mudza____thandiza?

Fill in the blanks and then use for drill.

	'How many chickens can you sell me?'	'I can sell you two.'
ìnè	Mùngàndígúlìtsè nkhúku zìngáti?	Ndìngàkúgúlìtsènì zìwíli.
ìfè	Mùngàtígúlìtsè ____________?	____________
ìyé	____________?	____________
ìwó	____________?	____________
ìnù	Tabwela kudzakuonani.	Mwabwela kudzandiona?
ìyé	____________	____________?
ìwó	____________	____________?

Fill in the blanks and then use for drill:

Mùngàndíùzè njìlà yôpítà kùMwánza?	Can you tell me the way (that goes) to Mwanza?
____________ ____________	Can you tell us the way to Mwanza?
____________ ____________	Can they tell us the way to Mwanza?
____________ ____________	They told us the way to Mwanza.
____________ ____________	They didn't tell us the way to Mwanza.
____________ ____________	They didn't tell him the way to Mwanza.
____________ ____________	I didn't tell them the way to Mwanza.

Using the dialogue.

At each meal during the next 24 hours, ask what kind of food 'they' have prepared for you. Learn the Nyanja terms for all the items on the day's menu, and list them here:

UNIT 26

DIALOGUE.

	1.	
Zíkòmò bàmbò.		Excuse me (sir).
	2.	
Lòwání bàmbò.		Come in (sir).
	3.	
ngàtì		whether
A. Ndífúnà kùdzíwa ngàtì múpítà kùLímbè lèlò.		I want to know whether you are going to Limbe today.
Ndìlì kùpénéká kwámbíli.		I doubt [it] very much.
	4.	
máì		mother, my mother
Nanga amai apita kuti lelo?		Where has Mother gone today?
	5.	
munda (3,4)		field, garden
Amai, apita kumunda.		Mother is going to the garden.

Observations and conclusions.

Compare these verb forms:

munapita	'you went'
mudzapita	'you will go'
mupita	'you go'
mu(li) kupita	'you are going'
mumapita	'you [regularly] go'

Each of the first, second, fourth, and fifth of the verb forms in this list contains a subject prefix (/mu-/), a tense marker (underlined), and a stem (/-pita/). The third contains the same subject prefix and the same stem, but no tense prefix. This has been called, for convenience in talking about it, the 'unmarked tense'. In many of its uses it seems to be 'immediate', or 'instantaneous' in its meaning, sometimes reminiscent of English 'where do you go today?' 'what do you do today?'

In what respects does the tonal pattern of the unmarked tense differ from the tonal patterns of the other tenses? [Any generalization that is made at this point must, of course, be checked against further occurrences of these tenses that will be encountered in the future.]

Fill in the blanks and then use for drill:

Máì ápítà kùtì lèlò?	Máì ànápítà kùtì dzùlò?
Múpítà kùtì lèlò?	Mùnápítà kùtì dzùlò?
Múpángà cìánì lèlò?	Mùnápángà ciani dzulo?
ÀPétèr ápángà ciani lelo?	APeter anapanga ciani dzulo?

Ìnè	Ndípìtà kùmunda lèlò.	Síndífùnà kùpítà kùmunda lèlò.
Ìfè	Típìtà______________.	Sítífùnà__________________.
Ìyé	__________________.	________________________.
Ìwó	__________________.	________________________.

'Are you going/do you go to Limbe today?'

'I'd like to know whether you're going to Limbe today.'

Múpìtà kùLímbè lèlò?

Ndifuna kudziwa, ngati mupita kuLimbe lelo.

Múgwìlà nchítò lèlò?

____.

Using the dialogue.

Ask questions that could possibly be answered by 'yes' or 'no'. Instead of these two replies, however, use replies like 'Yes, indeed!' 'I doubt it very much', 'I don't know.'.

In how many of these replies is it possible to use the word /kaya/?

UNIT 27

DIALOGUE: [Continuation of Dialogue for Unit 26.]

1.

dzuwa (5)	sun
Dzúwá lònsélì?	All this sun?!

2.

Ee. Ndìthú.	Oh, yes indeed.

3.

-bvutitsa	to cause someone to be troubled
Oo. Mùkwàbvútítsà máì kwámbíli!	Oh, you're giving her a lot of trouble!

4.

Ii. Síkwábvútìtsà íàì.	It's not troubling her.

5.

-bvuta	to trouble, to be difficult
Mùlì kùdzíwa kùtì dzíkó lìnò ndì lôbvúta?	You know that this country is very hard.

6.

-konda	to please, to love
-kondwa	to be pleased, to be happy
madzulo (10,2)	later afternoon (10,2)
masana (6)	afternoon
Ndìdzákhála wôkóndwa kuápéza, màdzúló ano.	I'll be glad to see ('get') her.

Observations and conclusions.

Compare these sentences from the present unit:

Ndidzakhala wokondwa kuwapeza....	I'll be glad to see her...
Dziko lino ndi lobvuta.	This country is very hard (to make a living in.)

and this sentence from Unit 24:

Kodi ndingapeze bwanji njila yopita kuMwanza?	How can I find the road that goes to Mwanza?

The three underlined words may be analyzed as consisting of a subject prefix (/w-/ Class 1, /l-/ Class 5, /y-/ Class 9) plus /-o-/ plus a verb stem. The first syllable of the word and the syllable that follows it are high in tone; all subsequent syllables are low. The prefixes written with /-ô-/ are usually pronounced [-óò-].

As far as their function in the sentence is concerned, each of the underlined words in these three examples is a little different from the other two. All, however, may be said to be in some sense 'modifiers of nouns' or of noun-like parts of the sentence: /wokondwa/ modifies /ni-/ 'I', /lobvuta/ modifies /dziko lino/ 'this country' but is separated from /dziko lino/ by the word /ndi/ 'is', /yopita/ modifies /njila/ 'path' and stands immediately after it.

Kùlì njìlà yôpíta kùMwánza?	Is there a path that goes to Mwanza?
Kùlì msèù wôpítà kùMwánza?	Is there a road that goes to Mwanza?
______________________	There is one road that goes to Mwanza.
______________________	There are two roads that go to Mwanza.
______________________	There are two buses that go to Mwanza.
______________________	There is one bus that goes to Mwanza.
______________________	Is there a plane that goes to Mwanza?

	Dzìkò lìnò ndì lòbvuta.	This land is very difficult.
	Dzìkò lìnò ndì lókóndwéletsa.	________________
nchíto	________________	This work is very interesting.
màphùnzílo	________________	This course is very interesting.
kùbvúta	________________	This course is very difficult.
njìlà	________________	This path is very difficult.

Using the dialogue.

Ask the instructor for three very common sentences, which you can use in your everyday life during your language training, that begin with /ndidzakhala/ plus an /-o-/ adjectival form of a verb. Try to get sentences in which the /-o-/ forms are from other verbs. List new vocabulary here:

Use each of these sentences at least once during the next 24 hours!

UNIT 28

DIALOGUE: Peter has just arrived at the home of a friend.

1.

Moni aPeter.	Hello, Peter.

2.

Zikomo bambo. Moni.	Oh, nice to see you! Hello.

3.

Muli bwanji?	How are you?

4.

Ìnè ndìlì bwìnò.	I'm fine.

5.

-bvutika	to have trouble
Koma bambo ndàbvùtíka pòbwélá kùnò ndìthú.	But (sir) I have had a lot of trouble getting here.

6.

Mwàyèndà bwanji nàngà?	Oh. How did you come?

7.

-socela/ -sokela	to wander, lose one's way
-zungulila	to be or go roundabout
Ndinasócéla; ndàyèndà njìlà yózúngúlìlà.	I went astray; I came by ('in') a circuitous path.

Observations and conclusions.

Compare these verb forms from this and preceding units. All contain the root /-bvut-/ 'to give trouble or difficulty'.

ndabvutika	I'm troubled' (but the source of the trouble is not specified)

3

mukuwabvutitsa.	You are causing her ('them') trouble.
dziko lobvuta	a difficult country

The underlined parts of these sentences are located between the verb root and the final vowel. They are called 'extensions', or 'stem extensions'. Each extension has its own effect on the basic meaning of the verb root to which it is added. It is not uncommon for two or more extensions to occur together in the same word. Get from you instructor a short question and an answer, using /-bvutika/, and some or all of the verbs suggested in the left-hand column. Write them into the book and then use them for drill.

kùbwéla	Mwàbvùtíka kùbwélà kùnò?	Did you have trouble getting here?
	Íàì, ndàbvùtíka pàng'óno bàsì/pokha.	No, I had just a little.
kùphíkìlà	______________________	______________________
	______________________	______________________
kùgónà	______________________	______________________
	______________________	______________________
kùgúlìtsà	______________________	______________________
	______________________	______________________
kùnéna/ kùyánkhula	______________________	______________________
	______________________	______________________
kukónza	______________________	______________________
	______________________	______________________

Using the dialogue.

Ask the instructor to describe two alternative routes for getting from your present location to some point within a half mile of you. Learn both sets of directions, and decide which one is [more] difficult.

Say that you wanted to go to that place but that you got lost. Describe the route that you followed, clearly enough so that the instructor or a fellow student can tell you where it was that you went wrong.

UNIT 29

DIALOGUE.

	1.	
Moni aJohn.		Hello, John.
	2.	
Moni bambo!		Oh, hello sir!
	3.	
Muli bwanji?		How are you?
	4.	
M̀tèndèlè ndìthú.		Oh, just fine.
	5.	
-dzela		
Mùnádzélà msèú ùtì?		How did you come?
	6.	
Ndìnádzélà msèù wákúMìdímà.		I came by the Midima road.
Síndínàbvùtíkè pòbwélá kùnò.		I had no trouble getting here.
	7.	
-kwela		to climb
Ndìnákwélà básì.		I took the bus.
	8.	
-lipila		to pay
Ndìnálípìlà '4/6'.		I paid 4/6.
	9.	
-bela		rob
ndalama (9,10)		money
pamenepo		there
Ànákúbèlání (ndalama) pàménèpò.		They cheated ('robbed') [you] (money) there.

Observations and conclusions.

The dialogue contains only three new words, and no new grammatical points at all. It does, however, introduce the very important practical matter of prices. For most Americans, pricing things in Africa involves two separate problems: learning to use a new currency system, and becoming accustomed to local price scales for various commodities. The drill material which follows should therefore be practiced for the cultural information that it contains, as well as for its linguistic aspect.

1. Pounds, shillings and pence in the context of American merchandise and price levels.

Oh, you've bought a_______________! (name of article commonly purchased in your present location.)

Yes, I bought it at______________' (place)

I paid_______________. (price in pounds, shillings, pence)

Oh, you paid_______? (price in dollars and cents)

cìpéwa Oh. Mùnágúla cìpéwa ẻti!

Ndìnácígùlà ku (name of store) _____.

Ndìnálípìlà '£1.1.0'.

Mùnálípìlà 'three dollars'.

búkhu

màlàyá

kòlòkò

[It is important that the list of items used in this exercise be extended to include a large number of small everyday purchases: soap, razor blades, writing equipment, etc. In this way, prices in shillings will be associated with amounts of money that the student handles daily. If the student does not know the Nyanja word for an item, he may either use the English word or ask the instructor for the Nyanja expression.]

2. Approximate price levels with Malawi.

In this exercise, assume that you are in a small town in Malawi.

màzìlà Munagula mazila eti?

Ndinawagula kumsika.

Ndinalipila_______________. [Here, the instructor should mention a usual fair price for the article or articles under discussion. The student should try to remember the price for each article.]

nthóci

nyàmà yá ng'òmbè

nsómba

[Repeat this exercise for a large number of items that the students will probably be purchasing in Malawi.]

[After the three-line conversation has been practiced as shown above, the instructor's role should be taken over by one student, and the student's role by another. Try to use, for each article, the same price that the instructor gave for it.]

If any new words have been introduced during these drills, list them here:

As the final drill in this unit, go through the same three-line conversation again, with two changes: (1) in the third line of the dialogue, the answer may be either the usual price, or a somewhat higher price. If a higher price was paid, the other person should reply with /Anaba ndalama pamenepo./ or its equivalent. If the usual price is mentioned, the other person makes some other appropriate comment to show that the price sounds about right to him.

UNIT 30

DIALOGUE: Peter C. Vernon is being introduced to a gathering of people.

1.

Tàmvélànì nònsénu.	Listen, all of you.

2.

bwenzi (1) pl. mabwenzi	friend
mlendo (1,2)	traveller, stranger
Lèlò tìlì ndí ḿlèndò wathu wócókélà kù'America'.	Today we have our guest (who is) from America.

3.

Dzíná lace ndì Peter.	His name is Peter.

4.

conco	so, then
mau (6)	words
Cónco tikufuna kùtì àtìúze ngàtì àlì ndí máù.	So we want him to tell us what he has to say to us. ('... whether he has words for us.')

5.

Zikomo kwambili.	Thank you very much.

Observations and conclusions.

1. The following words are examples of a polite imperative formula:

Tamvelani.	Listen!
cf. -mva	to hear
-mvela	to hear (with reference to something)
Taimani.	Wait! ('Stand [still]!')
cf. -ima	to stand, wait

The student should keep his ears open for other examples of this kind, but the matter will not be drilled in this unit.

2. Sentence 4 of this dialogue contains a new verb form:

Tikufuna kuti atiuze... We want him to tell us...

The word /atiuze/ contains a subject prefix /a-/, an object prefix /ti-/, a verb stem /-uz-/ and a final vowel /-e/.

Verb forms that have /-e/ instead of /-a/ as final vowel have appeared in earlier units, but only:

(1) as negative forms, beginning with the initial prefix /si-/, or

(2) as potential forms, containing the noninitial prefix /-nga-/.

In the word /atiuze/, neither of these prefixes is present.

This word is an example of a 'subjunctive' form.

Subjunctive forms of the verb are used in a number of different ways.

Instead of looking for a general rule on when to use the subjunctive, or a general summary of its meaning, the student will be better advised to learn and practice one of its uses at a time.

Fill in the blanks and then use for practice.

Sakufuna kutiuza njila.	He doesn't want to tell us the way.
Tìkùfúna kùti átìúzè njìlà.	We want him to tell us the way.
Sakufuna kupita kumsika.	He doesn't want to go to the market.
Tífùnà kùti ápìté kùmsìkà.	We want him to go to the market.
Sitikufuna kupita kumsika.	We don't want to go to the market.
Akufuna kuti tipite kumsika.	They want us to go to the market.
Sitikufuna kukhala pano.	We don't want to stay here.
Akufuna kutí tikhale pano.	They want us to stay here.
____________________	I don't want to stay here.
____________________	Do you want me to stay here?

______________________________	I don't want to prepare food.
___________________________	Do you want me to prepare food?
______________________________	I don't want to get married.
___________________________	My parents want me to get married.
______________________________	I want to get married.
___________________________	My parents don't want me to get married.

______________________________	I don't want to prepare food for you.
___________________________	Do you want me to prepare food for you?
______________________________	I don't want to buy this hat.
___________________________	Do you want me to buy it?
______________________________	He doesn't want to help us.
___________________________	We want him to help us.
Sakufuna ku(i)gulitsa njinga yace.	He doesn't want to sell his bicycle.
Tikufuna kuti aigulitse.	We want him to sell it.
Sindikufuna kutenga mabukhu.	I don't want to take/get the books.
Mukufuna kutí ndiatenge?	Do you want me to get them?

Using the dialogue.

After noon and evening meals, one student rises and introduces another student, using his real name and the name of the state that he is really from. The student who is introduced rises, makes courteous remarks, and then goes on to add a sentence or two of his own.

UNIT 31

DIALOGUE.

1.

-kwatila	to marry (used when the subject is a man)
-kwatiwa	to marry (used when the subject is a woman)
Ìnù àPéter, mùlì ókwátìla?	Say, Peter, are you married?

2.

Pèpánì bàmbò.

3.

-kula	to grow
Sìndìnàkúle.	I'm not old [enough yet].

4.

cibwenzi	friendship
Mùlíbé cìbwénzi?	Don't you have a [girl] friend?

5.

Ndìli nácò kwáthu.	I have one at home.

Observations and conclusions.

1. Compare these sentences:

Sindinakule.	I'm not big/old [enough].
Ana anu akula.	Your children are big.
Ana anu akula kwambili.	Your children have grown fast.

The present tense verb in the English translations of the first example is matched in the Nyanja sentence by the /-na-/ tense. Most /-na-/ forms of Nyanja verbs are matched by English verbs in the past tense. But with verbs which stand for processes (e.g. 'to grow') the above examples are typical. That is to say, /anakula/ means that the process of growing is thought of as completed, while /cikukula/ means that it is still going on.

2. Two words in Nyanja are often translated 'is': /-li/ and /ndi/. Despite there being only one English word to represent these two Nyanja words, there are differences which the student should become familiar with.

In form, /-li/ is preceded by a subject (personal or class) prefix, and sometimes by the tense prefix /-na-/. As it is used in sentences, it might be associated with position or location, since it usually has a locative (Class 16, 17 or 18) prefix before it, or a locative enclitic, demonstrative, noun or question word following it:

(Class 18 prefix /mu-/)	Muli cimanga.	Inside there is maize.
(Class 16 enclific /--po/)	Alipo.	He's here, or, he's there.
(Class 17 demonstrative /uko/)	Cipewa cili uko.	The hat is over there.
(Class 18 prefix /mu-/)	Zipatso zinali m'nyumba.	The fruit was in the house.
(Class 17 prefix /ku-/)	Nyanja ili kuti?	Where is the lake?

The exceptions to this association of /-li/ with locatives include the following:

(1) /-li/ plus greeting or health words such as /bwanji/ and /bwino/.

Muli bwanji?	How are you?
Ndili bwino.	I'm fine.
Tili bwino.	We're (pl. or honorific) fine.

(2) /-li/ plus adjective-like words denoting temporary conditions:

Mzungu ali waukali lelo. The European is cross (in a bad temper) today.

(3) /-li/ (in the past tense /-nali/) plus a non-locative noun (a construction which would use /ndi/ in the present tense, but does not in the past tense because /ndi/ takes no tense prefixes):

cf. present tense:

Acabwela ndi mfumu. Mr. Cabwela is the chief.

(4) special construction /-li ndi/ 'to have':

Ndili ndi ana awili. I have two children.

(5) the present progressive tense:

Tili kupita kuLimbe. 'I'm (we're) going to Limbe.'

The negative of /-li/ is unique in that it includes the suffix /-be/:

Palibe cimanga. There is no maize.

This negative always has a locative prefix except when it is the negative of /-li ndi/:

Mulibe mkazi?	Have you no wife?
Ndilibe makazi.	I do not have a wife.

Whereas the key word in using /-li/ is 'location', the key word for /ndi/ seems to be 'identity'. In form, /ndi/ is never found with affixes except for the special forms of pronouns discussed in Unit 6 :

ine	ndine
iye	ndiye

In its use, /ndi/ relates names, nonlocative nouns, possessives and adjective-like words or phrases which indicate fairly permanent qualities:

Ndine Peter, bambo. I am Peter, sir.

Ndiye mfumu.	He is the chief.
Kodi nkhuku zonsezi ndi zanu?	Are all these chickens yours?
Dziko lino ndi lobvuta.	This country is hard.
Cipatala ndi cabwino.	The hospital is good.

The use of /ndi/ with locatives is fairly limited, though three instances with a high frequency of occurence include:

Kwanu ndi kuti?	Where is your home (your place)?
Ndi kutali?	Is it far?
Ndi pafupi?	Is it near?

The negative of /ndi/ is /si/ (see Unit 18):

Ndi kutali?	Is it far?
Iai, si kutali.	No, not far.

Exercise 1. Use of /-be/ as negative marker with the stem /-li/. Concordial prefixes with the stem /~ambili/. Fill in the blanks and then use for drill.

'Do you have any oranges?'

'I don't have any oranges.'

'There aren't many oranges around here.'

malálánje Mùli ndí málálánje?

Ndìlíbè màlálánje.

Kùnò kùlíbè màlálánje ámbíli.

címàngà

mazila

[Make up sets of three sentences parallel to these, using all the kinds of food for which you know the names.]

Questions on the dialogue:

1. Pita ali wokwatila?
2. Pita ali ndi mkazi kwao?
3. Inu muli wokwatila?
4. Mufuna kukwatila?
5. Muli ndi njinga?

Using the dialogue.

Ask and answer questions about the marital status of fellow students, of staff members, and of other persons that the class knows about.

UNIT 32

DIALOGUE.

1.

nyama (9)	meat
Kòdí nyàmáyì ndì yábwìnò?	Is this meat good?

2.

-oneka	to appear, be visible
Kayatu, kòmà ìkùóneka ngàtì ndì yábwìnò.	I don't know, but it looks to be good.

3.

-ganiza	to think, hold an opinion
Koma, ndìkùgániza kuti ndì yádzùlò.	But I think it is yesterday's.

4.

Sí cónco kǒdi?	Don't you think so?

Observations and conclusions.

1. The dialogue for Unit 10 contained the phrase /nyale iyi/ 'this lamp'. Sentence 1 of the dialogue for Unit 32 contains /nyamayi/ 'this meat'. Apparently the separate word /iyi/ (as in the first example) and the enclitic /-yi/ (as in the second example) are completely interchangeable; one may expect to find all four of these forms:

/nyale iyi/ (Unit 10)	but also /nyaleyi/
/nyama iyi/	as well as /nyamayi/ (Unit 32)

Exercise 1. Use of /-oneka/ 'to appear, seem'. Concordial prefixes with /~abwino/ and with demonstrative enclitics. Fill in the blanks and use for drill.

	'Is this meat good?' 'I don't know, but it looks good.'
nyàmà	(Kòdí) nyàmáyì ndì yábwìnò? Kàyà, kòmà ìkùóneka ngàtì ndì yábwìnò.
lálánje	
malálánje	
nkhuku	
cákúdya	
njìngá(9)	
m̀sèù(3)	Kòdí msèúwù ndì wábwìnò? Kàyà, kòmà ùkùóneka ngàtì ndì wábwìnò.
mìsèù(4)	Kòdí mìsèúyì ndì yábwìnò? Kaya, koma ikuoneka ngati ndi yabwino.
mwàná(1)	Kòdí mwànáyù ndi wabwino? Kaya, koma akuoneka ngati ndi wabwino.
àná(2)	
búkhu(5)	

mabukhu

2. Compare these sentences:

Ndili bwino.	I am well.
Ndi yabwino.	It (Cl. 9) is good.
Anabwela dzulo.	He came yesterday.
Ndi yadzulo.	It (Cl. 9) is yesterday's.
Ndi zadzulo.	They (Cl. 10) are yesterday's.
Ndi yanga.	It is mine.

In the last of these examples, the last word is a possessive pronoun. The possessive pronouns have been discussed and practiced in earlier units. Possessive forms may also be constructed for stems other than possessive pronouns. Examples given above are: /yabwino, yadzulo, zadzulo/. These forms consist of:

y-	-á-	-bwìnò
↑	↑	↑
concordial pref.	'linking prefix'	stem

The tone of the linking prefix /-a-/ seems always to be high.

Combine the following pairs of words into phrases such that the second noun has the 'linking prefix', with a concordial prefix that agrees with the first:

dzíko (5)	dzíkó lá Máláwi	the country of Malawi
Màláwi		
njìngá (9)	njìngá yá bàmbò	Father's bicycle
bàmbò		
m̀tèngò (3)		the price of meat
nyàmà		

m̀tèngò	
njìngá	
àná (2)	
kwáthu	
nyàmà (9)	
nkhúku	
cìpàtàlà (7)	the local hospital
pànò	
nchíto (9)	
u'carpenter'	
zákúdya (8)	foods of many kinds
mìtùndù yámbíli	
cákúdya (7)	
dzùlò	
dzíná (5)	
bwènzí wánga	
maína (6)	
àbwènzí ánga	
tsíkú (5,6) 'day'	
cìtátu	
ànyàmatá (2)	
masíkú ano	

mwèzí (3) cìtátu	
nyàmà (9) lèlò	today's meat

After completing all three columns, use them for practice.

Questions on the dialogue.

1. Peter amafuna kugula nyama?
2. Amafuna nyama yabwino?
3. Nyama inaoneka ngati yabwino?
4. Nyama inaoneka ngati yadzulo?
5. Bwenzi laPeter/waPeter anaganiza kuti nyama ndi yadzulo?
6. Anaganiza kuti ndi yalelo?

Using the dialogue.

At mealtimes during the next 24 hours, ask one another anxiously about the quality and freshness of each kind of food.

UNIT 33

DIALOGUE.[1]

1.	
[ ] Ìnù aPeter, múmàyànkhúla Cìnyànjá?	Oh, Peter do you speak Nyanja?
2.	
[ ] Ndímàyànkhúla pàng'óno bàmbò.	Well, I speak it a little, sir.
3.	
[ ] Haa! Pàng'óno!	Ha! A little.
4.	
-thu	[emphatic]
[ ] Mùkùcídzíwáthu ndìthúdi.	You really know it!
5.	
-phunzila	to study
-cepa	to be small
-cepela	to be little, too small (with respect to some thing or purpose)
ndiye	and
~eni ~eni	real
[ ] Kòmà ndàphùnzìlá masíkú [ ] wócépà ndìyè síndícìdzíwá [ ] kwèní kwéni.	But I've studied only a few days, and I don't know it properly.

---

[1] From this unit on, the student should try his own hand at writing in the fluctuations of pitch between the square brackets above each sentence. It is advisable to check one's own marks with two or three other students, at least at first.

6.

[ ] Iai ndithu.	No, indeed!

7.

[ ] Múmatha kuyankhula Cinyanja [ ] cèní céni!	You are able to speak real Nyanja!

Observations and conclusions.

1. Compare these sentences:

Mukudziwa Cinyanja.	You know Nyanja.
Mukucidziwa.	You know it.
Mukucidziwa‿{ di! / thu! }	You really know it.

The form /--di/ /--thu/ is used to show emphasis. It may be attached to the end of almost any kind of word. Elements which have this property are usually called 'enclitics'. Nyanja makes use of a number of very important enclitics.

From the point of view of pronunciation, the Nyanja enclitics have an interesting property. In each of the sentences cited above, the last two syllables have been underlined. The last of these two syllables is much less prominent than the next to last syllable. Or, to state the same relationship in the opposite direction, the next to last syllable is more prominent than the last. So in /mukucidziwa/ the syllable /dzi/ is relatively prominent as compared with /wa/. In /mukucidziwathu/ the syllable /wa/ has approximately the prominence that was found on /dzi/ in /mukucidziwa/. This shift in location of the prominence in words that end with enclitics is likely to be ignored by Europeans, but it is rather important if one wishes to speak clearly and euphoniously.

Exercise 1. Location of stress according to the presence or absence of an enclitic. Practice the following pairs of expressions:

mùkùcídzíwà	mùkùcídzíwáthu! [the enclitic /--di/ may be preferred in some or all of these expressions]
wábwìnò	wábwínóthu
'shílling' lìmódzi	'shilling' limodzithu
àpà 'here'	apathu
kutali 'distant'	kutalithu
síndínàlí kùdzíwa 'I didn't know'	____________________ 'I didn't know at all!'
kùnò kùlíbe 'bus'	____________________

2. Compare these two sentences from the dialogue for this unit.

Sindicidziwa kweni kweni.	I don't know it properly/ really.
Mumatha kuyankhula Chinyanja ceni ceni.	You speak real Nyanja.

Also from Unit 18:

Si kuMlanje kweni kweni...	It's not exactly at Mlanje...

The stem /~eni/ appears in reduplicated form in all three of the above examples. In the first and third of these sentences, the same general locative concord /ku-/ (Class 17) that is found in /kuno/ and /kulibe/ appears as /kw-/. In the first sentence it has no antecedent noun or other word in that class; under these circumstances it may be said to be used 'adverbially'. In the third example, the /kw-/ agrees with the /ku-/ of /kuMlanje/. In the second sentence, the /c-/ of course agrees with /Cinyanja./

Exercise 2. Use of concordial prefixes with / ~eni~eni/. Fill in the blanks and then use for drill:

	'Is this maize?'	'It's real [first-class??] maize.'
címàngà (7)	Ìcì ndì címàngà?	Ndì címàngà cèní céni.
cìpàtàlà (7)	________________?	____________________.
m̀sèù (3)	________________?	____________________.
mìsèù (4)	________________?	____________________.
bwenzi wanu	________________?	____________________ .
abwenzi athu	________________?	____________________ .
nchíto	________________?	____________________ .
njìngá yá moto	________________?	____________________ .
phìlì 'hill'	________________?	____________________ .
zakudya (8)	________________?	____________________ .
dzina lace	________________?	____________________ .

Questions on the dialogue.

1. Peter amayankhula Cinyanja?
2. Inu mumayankhula Cinyanja?
3. Bambo Cabwela anaganiza kuti Peter amayankhula pang'ono basi?
4. Peter anaphunzila Cinyanja masiku angati?
5. Inu mumayankhula 'French'? [Use names of other languages here also.]
6. Munaciphunzila zaka zingati?
7. Mungathe kuciyankhula?
8. Munaciphunzila kuti?

Using the dialogue.

Discuss the proficiency which various members of the group have in languages other than Nyanja or English.

UNIT 34

DIALOGUE.

1.	
[ ] Kòdi munáphúnzìlá kùti Cìnyànjá [ ] àPeter?	Where did you learn Nyanja, Peter?
2.	
[ ] Ìnè bàmbò ndìnáphúnzìlá [ ] kusukulu ku'America'.	I learned it at school in America.
3.	
~ina	some, other
~mene	[a relative stem]
[ ] Kùlì ànyàmàtá àméné [ ] ákúphúnzìtsa Cìnyànjá.	There are some young men/students teaching Nyanja.
4.	
[ ] Ndìthú, mùkùyánkhùlà Cìnyànjá [ ] cèní céni.	Yes, indeed, you are speaking good ('genuine') Nyanja.
5.	
[ ] Ee. Pàng'ónò bàmbò.	Oh, just a little, father!
6.	
[ ] fàì. Sí páng'óno.	No, it is not just a little!

7.

ndipo	and, it is there
--nso	also, again
[ ] Ndìpónso ndígánìzà kútì [ ] ndì bwìnò tìzíyánkhúlá [ ] Cìnyanja bàsi.	I even think that it is better for us to speak in Nyanja.

Observations and conclusions.

1. The phrase /anyamata ena/ 'some young men' or 'other young men', contains the stem /~ina/. Like many other Bantu languages, Nyanja has only this one stem corresponding both to English 'some' and to English 'other'. The first vowel of words built on this stem varies according to the prefix. Here are the forms for Classes 1-10. Can you figure out a simple rule for predicting whether the vowel will be /e/ or /i/?

	Prefix:	Stem:	Actual pronunciation:
Class 1	u-	ina	wina
2	a-	ina	ena
3	u-	ina	wina
4	i-	ina	ina/yina
5	li-	ina	lina
6	a-	ina	ena
7	ci-	ina	cina
8	zi-	ina	zina
9	i-	ina	ina/yina
10	zi-	ina	zina

Exercise 1. Concordial prefixes with the stem: /~onse/ and /~ina/. Alternation of /ndi-/ 'is' and /si/ 'is not'. Fill in the blanks and then use for practice.

'Are all the eggs good?'

'Some are good.'

'Some are not good.'

màzìlà Màzìlà ónse ndì ábwìnò?

Ena ndì ábwino.

Ena sí ábwìnò.

malálánje

címàngà

zìnthù

màphùnzìlo ánu

nkhúku zace

njìlà zákùnò

cákúdya

zákúdya

nyàmà

nsómba

Exercise 2. Use of the prefix /-zi-/, with meaning of obligation.

	'We didn't go to school yesterday.'	'We'd better go to school.'
kùpíta kùsùkúlu	Sítínàpíte kùsùkúlu dzùlò.	Ndì bwìnò kùtí tìzípíta kùsùkúlù bàsi.
kudya nyàmà	Sítínadyè nyàmà dzùlò.	Ndì bwìnò kùtí tìzídyà nyàmà bàsi.
kùphúnzìlà Cìnyànjá	Sítínàphùnzíle Cìnyanja dzùlò.	Ndì bwìnò kùtí tìzíphunzila Cinyanja.
kugúla cìnthù		
kùpángà njìngá zábwìnò		

kukwéla bási

Questions on the dialogue.

1. Peter anaphunzila kuti Cinyanja?
2. Anaphunzila Cinyanja muMalawi?
3. Anaphunzila Cinyanja kusukulu yanji?
4. Kunali anyamata angati ophunzitsa Cinyanja?

Using the dialogue.

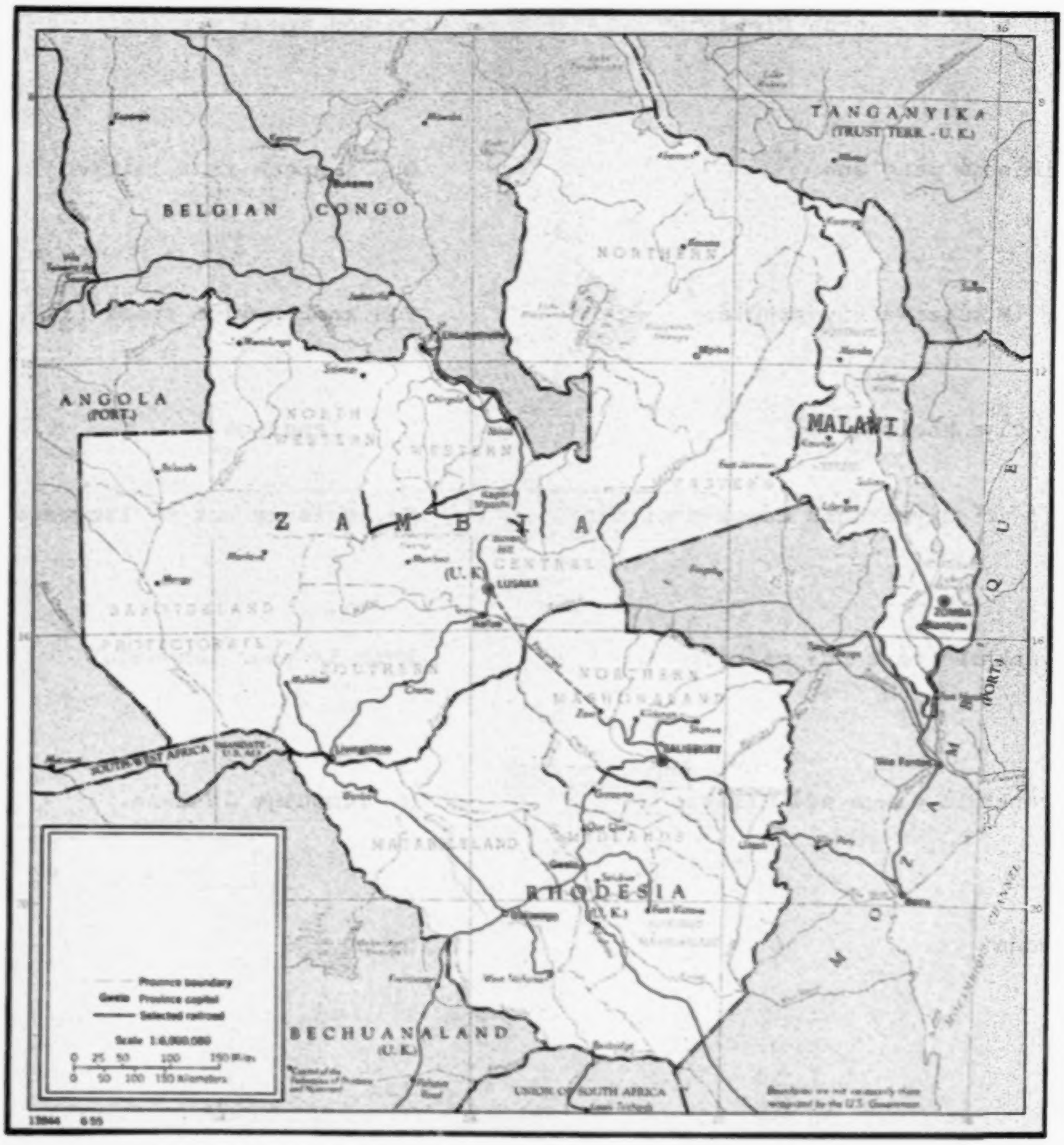
Ask and answer questions about the language study that you plan to do in the future, in Africa or elsewhere.

UNIT 35

DIALOGUE.

1.		
	[ ] Kòdí bàmbò múmànénà Cinyanja?	Do you speak Nyanja?
2.		
	[ ] Ndímànénà pàng'óno.	Oh, I speak it a little.
3.		
	[ ] Mm. Mùkùdzíwa kùyánkhùlà.	You know how to speak [it].
4.		
	ciyankhulo (7,8)	language
	[ ] Íài! Sí ciyànkhùlò cánga cèní céni.	No, this is not my language.
5.		
	[ ] Cìyànkhùlò cánu ndì ciáni?	What is your language?
6.		
	[ ] Cìyànkhùlò cánga ndì Cìsèná.	My language is Sena.
7.		
	[ ] Cisena?	Sena?
8.		
	[ ] Ee.	Yes.

This lesson contains no new points of grammar. Its purpose is to allow time for discussion, in Nyanja, of the linguistic geography of Malawi and its immediate neighbors. Use the map and go through each of



Malawi and adjacent areas.

these conversational models.

Conversational Model A.

Mumanena Cishona?

Iai. Sindi(ma)nena Cishona.

Amanena Cishona kuti?

Amanena kuHalale.

In place of /Cishona/ in Conversational Model A, use each of the following. The answers to all questions should be as true and as accurate as possible.

Cishona
Cibemba
Cicewa
Ciswahili
Ciyao
Cisena
Cisukuma
Citonga
Ciluba
Citumbuka
Cinanteco

Conversational Model B.

Amanena Cishona kuZomba?

Iai. Samanena Cishona kuZomba.

Amanena Cinyanja kuZomba.

KuZomba amanena...

Following this model, use in place of /Cishona/ the languages listed after Conversational Model A.

Conversational Model C.

(Personal name) akucokela kuKaronga.

Amanena ciyankhulo canji?

Amanena (name of language).

In place of /Karonga/ in Model C, use each of the following. The answers to all questions should be true.

Mzimba
Kasungu
Salima
Lilongwe
Vila Fontes
Lusaka

Mbeya
Tete
Port Herald
Beira
Tanganyika
Halale

Using the dialogue.

The students should take turns at playing visiting expert on the linguistic geography of this area. Each student should lecture for not more than one or two minutes, and then answer questions from the instructor and from his fellow students. Make extensive use of all available maps.

UNIT 36

DIALOGUE: A European asks about local languages in the vicinity of Malawi.

1.	[ ] Mukucókéla kuti?	Where do you come from?
2.	[ ] Tikucókela kufúpi ndí kúPòrt Hérald.	I come from a place near Port Herald.
3.	[ ] Sáyánkhula Cinyanja kuméneko?	Oh, they don't speak Chinyanja there?
4.	[ ] Íàì.	No.
5.	[ ] Cizungu?	English?
6.	[ ] Iai! Cisena!	No! Sena!
7.	[ ] Cisena basi!	Only Sena!
8.	[ ] Cisena sí cizungu íai.	Chisena is not English. (or: 'not a European language') [??]
9.	[ ] Zókóndweletsa ndithu.	Oh, that's very interesting.

Like the dialogue for Unit 35, this dialogue contains no new points of grammar. Except for names of languages, it does not even contain any new words. Compare however the use of the /mu-/ and /a-/ prefixes with certain stems for singular and plural personal nouns, and the /ci-/ prefix with all or many of the same stems to indicate a traditional manner of speaking or living:

'All Europeans speak a European language.'

A̲zungu onse amanena C̲i̲zungu.

A̲sena onse amanena C̲i̲sena.

In place of /Cizungu/ and /Cisena/, substitute all other African languages whose names you know. For which of them does the correspondence between /a-/ and /ci-/ not hold true?

Ask your instructor for the names and locations of all the dialects he knows of, that are included in the Cinyanja language. Make a rough map and record these data.

Using the dialogue.

One student says that his friend comes from X (a certain spot in or near Malawi). Another student replies, 'Oh, X, eh? Does he speak__________?' The object of the game is for the second student to get the appropriate language or dialect with his first guess.

UNIT 37

DIALOGUE.

1.

[Inu bambo, múmakhála kuti?]	Er, sir, where do you live?

2.

mudzi (3,4)	village
[Ìnè ndímàkhálà mìdzì ìtátu] [(ku)cóka pànòpó.]	I live three villages from here.

3.

-dzela	to follow
[Nàngà ìnè ndìkàfùnà kùpíta] [kùménèko ndìdzèlé njìlá ìtì?]	What if I want to go there? ('Which path do I follow?')

4.

mfumu (1,2)	chief
[Mùkàcòkà pànò mùpìté kwámfúmú] [Còkànì.]	If you leave from here go to [the place of] Native Authority Cokani.

Observations and conclusions.

1. In the sentences:

Ndimakhala kwanyakwawa Mpindeni.	I live at Headman Mpindeni's [village].
Ndimakhala kwaMpindeni.	I live at Mpindeni's [village].

the element /a-/ is the same 'linking', or 'possessive' element that was discussed in Unit 32. In this use, it is preceded by /ku-/, of the locative Class 17. Compare also /pámfumu/, in which /pa-/ is the representation of /pà-/ (Locative Class 16) plus the linking /-á-/.

Fill in the blanks in the first column with Christian or Moslem given names. Fill in the second column with African names which are suitable for use after /kwá-/. The purpose of this exercise is to accustom the student to hearing and remembering typical personal names.

APeter amakhala kwaMpindeni.
AJohn amakhala kwaaCimuti.
AWile amakhala kwaKawinga.
APhili amakhala kwaMlumbe.
AUmali amakhala kwaaJalsi.
ACilombe amakhala kwaaCangamile.
________ amakhala kwa__________.
________ amakhala kwa__________.

Practice these sentences, associating each name in the left-hand column with one and only one name from the right-hand column.

When the above exercise has been practiced sufficiently, ask questions of the form:

Peter amakhala kuti? (or /kwáyànì?/)
_____
_____
etc.

The names used in the answers should be in agreement with the names used in the first part of this exercise.

2. Compare the sentences:

Ndikafuna kupita kumeneko...	If I want to go there, ...
Mukacoka pano...	If/when you leave here...

The syllable /-ka-/ in these sentences is not to be identified with /-ka-/ 'go and', which was discussed in Unit 8. Even as far as pronunciation is concerned, there is a tonal difference between the two, at least for most verb forms. Its meaning is something like 'if , when'.

The two /-ka-/ prefixes can occur together in a word:

Mukakagula nyama...	If you go and buy meat...

Exercise 2. Use of low-toned /-ka-/ 'if, when' in contrast to forms that contain the same verb stem without /-ka-/. The student should try to find and practice pairs of sentences in which verb forms that include /-kà-/ 'if, when' may be contrasted with other forms of the same verbs:

Mùdzácóka lìtì pànò?	When are you going to leave here?
Mùkàcòkà pànò mùpìté kwáMpindeni.	When you leave here, go to Mpindeni's.
____________________	Have you seen Mr. Cabwela today?
____________________	If you see him, tell him that I want to speak with him.
____________________	Don't take this path.
____________________	If you take it, you'll get lost.
____________________	Do you want me to help you?
____________________	If you want [me to], I'll help you.
____________________	Do the oranges look good?
____________________	If they are good, I'll buy five.

Questions on the dialogue.

1. M ___(proper name)___ amakhala midzi ingati kucoka panopo?
2. Amakhala kwaani?
3. N____________ anafuna kupita kumeneko?
4. N____________ anafuna kupita kuti?
5. N____________ akafuna kupita kumeneko, adzele njila yanji?
6. Inunso, ndikafuna kupita kwanu, ndidzele njila yanji? [This question should be directed to various members of the class. In answering it, they will review the expressions useful in giving directions.]

Using the dialogue.

At this point, the class is ready to profit from the use of a topographical model. Such a model may be bought commercially, or may be constructed on a sand table or an ordinary tabletop, or even on the ground. It may also be constructed on a pegboard and hung on a wall. Sticks, stones, inkwells, books, or blocks of wood may be made to stand for buildings, trees, and other landmarks. A person or a car is shown going from one place to another along a certain route. The class may participate in several different ways.

(1) The instructor moves the person or car along a route. With each move, the instructor states in Nyanja what he is doing. The students listen but do not repeat after the instructor.

(2) Using exactly the same route, the instructor again moves the person or car, describing in Nyanja what he is doing. The students repeat aloud in unison.

(3) With the instructor again following exactly the same route, and using exactly the same sentences, the students take turns repeating after the instructor.

(4) Once more, the instructor traces the same route, but this time he says nothing. Individual students supply the Nyanja sentences.

(5) Individual students take turns at moving the man or car, and describing the action in Nyanja.

UNIT 38

DIALOGUE.

1.	[ ] Nàngà ìnù bàmbò ḿmàkhálà kùtì?	And where do you live, sir?
2.	[ ] A. Ìnè ndímàkhálà kuMwanza.	I live at Mwanza.
3.	[ ] Kòdí ndìngàpèzè bwànji njìlà [ ] yôpíta kùMwánza?	How can I find the path/road that goes to Mwanza?
4.	[ ] Ndìngàkwèlè básí? Kàpená [ ] mùngàndíùzè njìlà yáce?	Can I take a bus? Or can you tell me the way ('tell me its path')?
5.	-tha	to do, finish, be able
	pansi (16)	below; on the ground/floor
	mwendo (3,4)	leg, foot
	[ ] Ee. Múthà kùénda pànsí.	You can walk.
6.	[ ] Kòmà mùkàcòkà pànò mùtèngé msèù [ ] umene umapita kwaaPwitikizi.	When you leave here, you may take the road that goes to Mozambique.

7.

manzele	left (hand)
kanjila (12,13)	small path
mtsinje (3,4)	stream
[Kòmà mùkàfìkà pàméné páli sìtólo] [kùmànzele; (conco) mùtèngé]	When you get to where there is a store on the left, then you take a little path
[kànjìlà kàmènè kámàpítà kùmtsínje] [wáShile.]	that leads to a stream [called] Shire.

8.

[KùMwánza! Njìlà yôpíta] [kùSalisbury?]	Oh, Mwanza? The road leading to Salisbury?

9.

[Ndì ìménèyò.]	Yes, that's the one.

10.

tali	far
[Ndì kùtáli ndithu?]	Is it very far?

11.

[íàì. Pàng'ónò bàsi.]	No, just a little.

[Note that although this dialogue is longer than the dialogues of any of the preceding units, it consists in large part of material that has already been memorized in Units 23 and 24.]

Observations and conclusions.

1. Compare the expressions.

njila yabwino (9)	a good path
njila zabwino (10)	good paths
kanjila kabwino (12)	a good little path
tinjila tabwino	good little paths

The singular prefix /ka-/ (Class 12) and the plural prefix /ti-/ (Class 13) are used in Nyanja in a diminutive sense; that is to say, use of these prefixes means that the objects to which the noun refers are small.

Exercise 1. Practice in contrasting diminutive and nondiminutive forms. Fill in the blanks and then use for drill:

mwana wanga	kamwana kanga
mseu wabwino	kamseu kabwino
miseu yabwino	timiseu tabwino
bukhu labwino	kabukhu__________
mabukhu abwino	timabukhu_________
cipatala capano	kacipatala kapano
zipatala zapano	tizipatala tapano
nyale yathu	kanyale kathu
nyale zathu	tinyale tathu

2. Compare these pairs of expressions:

Mseu uwu umapita kwa aPwitikizi.	The road goes to Mozambique.
mseu umene umapita kwa aPwitikizi	a road that goes to Mozambique
Pano pali sitolo kumanzele.	Here there is a store on the left.
paujeni pamene pali sitolo kumanzele	at a certain place at which there is a store on the left

Kanjila kamapita kumtsinje.	The little path goes to a stream.
kanjila kamene kamapita kumtsinje	the little path that goes to the stream

In each of these three pairs of expressions, the first is a complete sentence. The second is not a complete sentence, but only a noun expression. In traditional grammatical terms, one would say that the noun /kanjila/ 'is modified by the relative clause' /kamene kamapita kumtsinje/.

As far as their overt form is concerned, the complete sentences differ from the noun-plus-relative-clause in two respects:

(1) the presence of /~mene/, and

(2) the tonal patterns of the verbs are different for some tenses.

The details of these tonal differences depend on the tense of the verb.

As a further matter of terminology, the verbs in the complete sentences (/umapita, pali, kamapita/ in the above examples) will be called INDICATIVE; those that are used after /~mene/ will be called RELATIVE. Fill in the blanks and then use for drill. Be very careful to reproduce the tone patterns accurately.

Exercise 2. Clauses with /~mene/ vs. clauses without it. Concordial prefixes with /~mene/ and as subject prefixes of verbs.

(1) The /-ma-/ tense.

kànjìlà	Kànjìlà kámàpítà kùmtsínje.	The little path goes to the store.
	Kànjìlà kàméne kámàpítà kùmtsínje kàlí kùtì?	Where is the little path that goes to the stream?

njìlà	Njìlà ímàpítà kùmtsínje.	____________________
	Njìlà ìméné ímàpítà	____________________
	kùmtsínjè ìlí kùtì?	____________________
m̀sèù	____________________	The road goes to the stream.
	____________________	Where is the road that goes to the stream?
	____________________	
mwàná	____________________	This child knows how to dance very well.
	____________________	Where is the child who knows how to dance very well?
	____________________	
ànỳamatá	Ànỳamata ámàdzíwà kùbvínà	____________________
	bwìnò kwámbíli.	____________________
	Anyamata àméné________	____________________
	____________________?	____________________
kùnéna Cìzùngù	M̀nyàmata mmódzi ámànénà	____________________
	Cìzùngù cábwìnò.	____________________
	Mnyamata amene________	____________________
	____________________?	____________________

(2) The /-na-/ tense.

màlálánje	Ndìnágùlà màlálánje.	I bought some oranges.
	Màlálánje àméné	Where are the oranges that your bought?
	múnágùlá, àlí kùtì?	
címàngà	____________________	____________________
	____________________	____________________
m̀pùngá	____________________	____________________
	____________________	____________________

cákúdya ____________ ____________

____________ ____________

Using the dialogue.

Again using the topographical model, give and receive directions for going from one point to another. Try consciously to use /~mene/ with relative clauses as often as possible.

UNIT 39

DIALOGUE.

	1.	
Inu aJohn, ndinunso aPeace Corps?		John, are you also a [member] of the Peace Corps?
	2.	
Ine ndine waPeace Corps.		I'm a [member] of the Peace Corps.
	3.	
mlato (3,4)		bridge
Timathandiza kupanga milato, ndi miseu.		We help to build roads and bridges.
	4.	
Timagwila nchito pamodzi ndí anthu amene akudziwa nchitoyo, ndi anthu ocokela midzi yonse.		We work together with people who know that work, and people who come from all the villages.
	5.	
Timawathandiza kugwila nchitoyo.		We help them to do that work.

Observations and conclusions.

Note the differences in form and meaning:

nchitoyi (or: nchito iyi) this work

nchitoyo (or: nchito iyo) that work

Fill in the blanks and then use for practice:

nchito Nchitoyi ndì yabwino.

Nchito yanga sí yabwino.

Nchitoyo si yabwino.

khasu ____________________

____

____

makasu ____________________

____

____

cakudya ____________________

____

____

nsomba ____________________

____

____

nyama ____________________

____

____

mau ____________________

____

____

anthu ____________________

____

____

mlato ____________________

____

____

milato ____________________

____

____

Further autobiographical material.

Learn the questions. For each question, learn at least one answer that is true for you. Underline all new words.

[NB while all the subject matter covered by these questions and answers is within the range that you should be able to discuss, the questions themselves may or may not be suitable for use with strangers. Care should be exercised at this point!]

Maína áóbála ánu ndàni?	What are the names of your parents?
Dzína lábambo wánga ndíPeter.	My father's name is Peter.
Dzína lámái wángá, ndí_______.	My mother's name is __________.
Munápita ku'school' záká zingáti?	How many years did you go to school?
Ndinápita ku'school' záká '5'.	I went to school for five years.
Ndinápambana 'Class 3'.	I passed Standard 3.
Ndinayephela 'Class 4'.	I failed Standard 4.
Mukudzíwa kuéndetsa gálimoto?	Do you know how to drive?
Índe. Ndikudzíwa kuéndetsa gálimoto.	Yes, I know how to drive.
Múmanéna ciyankulo cánji?	What language do you speak?
Ndímanéna ciSwahíli, ndí cíNyànjá.	I speak Swahili and Nyanja.
Ndímanéna cizungu, ndí cíFalansa.	I speak English and French.
Ḿmakónda ciáni, mángo, kapéna malálanje?	Which do you like [better], mangoes or oranges?
Ndímakónda malálanjé, kopósa/ kupámbana mángo.	I like oranges better than mangoes.

Mnákhala kúnjá kú'America'?	Have you ever lived outside of the United States?
Ai. Iyi ndì nthâwi yőyámba kukhála kúnjá kú'America'.	No, this is [my] first time to live outside the United States.
Iyi ndì nthâwi yángá yőyámba kubwéla kùnò ku'Africa'.	This is my first time to come to Africa.
Mnákhala kuUláya?	Have you ever been to ('lived in') Europe?
Ìai. Síndínakhále kuUláya.	No, I've never been to Europe.
Ìnde, ndinápita kuUláya nthâwi zámbílimbíli.	Yes, I've been to Europe many times.
Munákhala ku'Africa' ciambile?	Have you ever been to Africa before?
Ìnde, ndinákhala kuÁfrica kawíli.	Yes, I've been to ('lived in') Africa twice.
Ḿmadzíwa kuséwela báu?	Do you know how to play bau?
Ìnde ndímadzíwa pang'óno.	Yes, I know a little.
Ḿmakónda kuséwela báu?	Do you like to play bau?
Ìnde, ndímakónda kwámbíli.	Yes, I like [it] very much.
Koma ndì lőbvúta.	But it's difficult.
Ḿmakónda 'sugar' mu'tea' wánu?	Do you like sugar in your tea?
Ìyai, pang'óno pókha.	No, just a little.

Using the dialogue.

Make up, with the help of a speaker of Nyanja, a 50-75 word speech explaining what kind of work you yourself expect to do in Malawi:

If you use any new words in the speech, list them separately here:

UNIT 40

DIALOGUE.

1.	
-culuka	to be many
Oo, bàmbò. Tàónànì mángo kùcúluka pàmsìkà.	Oh, father, look, there are plenty of mangoes at the market!
kulu	large
Inde. Ndìpónso ndì áakúlu àmẹ́nèwà.	Yes, and so large!
3.	
Àkùgúla bwánji àménèwà?	How much are they sold for?
4.	
cifukwa (7.8)	reason, because, why
-dhula	to be expensive
Pàménèpà ndìkùgániza àménèwà ndì wôdhúla, cìfúkwá ndì áakúlu.	I think they're quite high, because, they're very big.

Observations and conclusions.

1. The word /tàónànì/ 'look!' based on the stem /-ona/ 'see' is another example of the gentle imperative discussed in Unit 30 (cf. /tamvélani/, taímani/).

2. Compare the forms:

zázikűlu	big (Cl. 8 or 10)
áakűlu	big (Cl. 6)

The stem of both of these words is /~kűlu/. It is unlike any other stems that have appeared earlier in these lessons in that it takes a double concordial prefix: /~á~i/ plus /kúlu/.

The student should by now be able to construct his own paired sentence exercise, with /~kúlu/ appearing in the second sentence:

'Mangoes are plentiful today.'

'Yes, and they're big!!

A number of names of foodstuffs and other salable items should be substituted for 'mangoes' in this exercise.

Further autobiographical material.

As in Unit 39, learn all the questions and at least one answer for each question.

Mùnáyamba lìtì kùphúnzila cìNyànjá?	When did you begin to study Nyanja?
Ndìnáyamba kùnéna cìNyànjá kù'America'.	I began to speak it in America.
Ndì zókóndweletsa zìménèzò.	That's very interesting.
Mphùnzìtsì wánu ànáli ndàni?	Who was your teacher?
Tìnáli ndí aphùnzìtsì àtátu.	We had three teachers.
Ànácokela kùMàláwi.	They came from Malawi.
Tìnáli ndí aphùnzìtsì àtátu ócókela kùMàláwi.	We had three teachers who were from Malawi.
Mpingo wanu Calici canu ndi citi?	What is your religion?
Ndine mu'Catholic'. mu'Protestant'.	I'm a Catholic.
Ndine mu'Silamu'. mu'Mnasala'.	I'm a Muslim.
Ndilibe calici cili conse. mpingo uli wonse.	I don't have any religion.

Mùnágwila nchíto yánji kù'America'?	What work did you do in America?
Ndìnáli kuphúnzila.	I was a student.
Ndìnáli m̀akániko.	I was an engineer.
Ndìnáli mùlimì.	I was a farmer.
Ndìnáli wómánga manyùmbá.	I was a builder.
Ndìnáli dókòtà.	I was a doctor.
Ndìnáli dótòlo.	
Ndìnáli m̀nyàmatá wá pa'school', kòmánso ndìnáli kugwila nchito mukantini.	I was a student, but I also worked in a restaurant.
Ndìnáli kugwila nchito mukantini kuti ndipeze ndalama za'school'.	I worked in a restaurant [in order] to pay my expenses.
Ndinali kugwila nchito yoyendetsa 'taxi' pamene ndinali pa'school'.	I drove a taxi at the same time I was going to shcool.
Mmakonda masewela amtundu wanji?	What kinds of amusements do you like?
Ndimakonda mpila ndi kubvina.	I like football and dancing.

INTRODUCTION TO PART II

The units in Part II, like those of Part I, consist of a dialogue, with grammar notes, exercises, and suggestions for transition to free conversation outside of the classroom setting. In Part II, the dialogues are longer, and the grammatical discussions are more comprehensive and systematic. The dialogues of Part I are reintroduced, with substantial augmentation, in Part II.

A feature peculiar to Units 41-63 of this course is the series of marginal notes, covering minor matters of phonetics and grammar as they crop up in the dialogues and exercises. This series of notes is quite frankly a product of the difficult conditions under which the course was assembled; at the same time, it offers to the interested student a unique kind of guidance in acquiring the skills and habits of careful observation. The notes are based on two sets of tape recordings, one of which is published with the course. The other set, made by different speakers, is not published.

The sequence of the notes is necessarily quite random. Nevertheless, certain questions loom larger than others, and receive more frequent attention. Among these are:

1. Which of the tones in a given sentence are the same for all speakers? Which tones may vary from speaker to speaker, or even within the speech of one person?

2. What is the best way of accounting for tonetic 'downstep'?

3. What features of pronunciation, such as vowel length, are not reflected in writing?

4. What basic formulae can be set up to account for (and/or to predict) the tones of various sets of verb forms?

The reader should remember that absence of a tone mark over a syllable means that tone is not indicated for that vowel. It does not mean that the vowel has low tone.

UNIT 41

DIALOGUE: A Peace Corps Volunteer is asked about his work.

Msonthe has spoken earlier with John.
He now continues the conversation.

	Msonthe	
NB /á/ in Stc. 1 with the plural /ndinu/, but /wá/ in Stc. 2 with the singular /ndine/, both referring to the one indivual John.	Ìnù ÀJóhǹ, ndìnúnso á 'Peace Corps'?	And you, John, are you a (member) of the Peace Corps too?
	John	
	Ìnè ndìnè wá 'Peace Corps'.	(Yes) I'm a (member) of the Peace Corps.
	Msonthe	
	Múmàgwíla nchíto yánji?	What (kind of) work do you (pl.) do?
	John	
	Tímàthàndíza kùpánga mìláto ndí mísèù.	We help to make bridges and roads.
	John (continues)	
NB /ánthu/, high after /ˊndiˊ/.	Tímàgwíla nchítóyi pàmódzi ndí ánthù àméne ákùídziwa. (or: aidziwa).	We do this/that work together with people who know (how to do) it.,
	John (continues)	
	Íwo ácókela kùmìdzí yónse.	They come from all over ('from all the villages').
	Msonthe	
Observe carefully the intonation on both occurrences of /nchitoyo/, in the two halves of a double question. Say aloud to	Múmàwàphùnzítsa kùgwíla nchítóyo, kàpéná ndìnù àméné múmàgwíla nchítóyo?	Do you teach them to do that work, or are you the ones who do the work?

yourself the corresponding double question in English, and notice the difference.

John

Tímàphùnzìtsána.	We teach one another.

Exercise 41.ab.2. GOAL: Accurate handling of personal pronouns when substitutions are made elsewhere in the sentence.

ìnù	Ìnù, ndìnù M̀melèka?	Are you an American?
m̀phùnzìtsì	Ìnù, ndìnù m̀phùnzìtsi?	Are you a teacher?
ìyé	Ìyé, ndìyé mphùnzìtsi?	Is he/she a teacher?
wáPeace Corps	Ìyé, ndìyé wáPeace Corps?	________________
ìwó	Ìwó, ndìwó áPeace Corps?	________________
àphùnzìtsì	Ìwó,__________	________________
ìnù	Ìnù, ndìnù àphùnzìtsi?	________________

NB In the two recordings of /kudziwanso/ in this exercise, the first has a lower pitch on /-wa-/ than on /-dzi-/, while the second has the same high pitch on both these syllables.

Exercise 41.1.c.1. GOAL: Mastery of the pronunciation involved in the 'shifting' of the stress. Practice using Col. 1 as the cue and Col. 2 as response. Then practice using Col. 2 as cue and Col. 1 as response.

ìnè	ìnénso
ìfè	ìfénso
kùdzíwa	kùdzíwánso
ànthù	ànthúnso
nchítóyo	nchítóyónso
ácókèlà kùmìdzì	ácókélánso kùmìdzì

Exercise 41.C.2. GOAL: 'Shifting' the stress in complete

sentences according to the presence or absence of /--nso/. (In this exercise, the first sentence is said by one speaker, and the second by another.)

NB The pause and the pitch at the end of /ife/,/inu/ in the recording of 41.c.2. both differ from the pause and pitch at the end of /ine/,/inu/ in the basic dialogue and in 41.ab.2.

NB The last word in 41.c.2. is recorded as /miseonso/; cf. /miseu/.

'We are teachers.'	'We too are teachers.'
Ìfè, ndìfè àphùnzìtsì.	Ìfénso, ndìfè àphùnzìtsì.
Ìnè, ndìnè M̀mélèkà.	Ìnénso, ndìnè M̀mélèkà.
ÀJohn, ndìyé m̀phùnzìtsì.	ÀMsònthénsò, ndìyé mphùnzìtsì.
Ndìkùdzíwa kùpángá mìsèù.	Ndìkùdzíwa kùpángá mìsèúnso.

NB In one of the sentences of 41.abc.1,the last vowel of /ndiye/ sounds like /-a/.

Exercise 41. abc. 1. GOAL: Comprehension of material that is not in the book. Repeat each of the following sentences after the tape and tell what it means.

Exercise 41. abc. 2. GOAL: Simple conversation.

(1) Ask other people, both in class and outside it, whether they are Americans, teachers, doctors, carpenters, etc.

(2) When someone replies to one of these questions, reply that you are a __________. (member of one of these occupational or ethnic categories).

NB In the examples for 41.D in the third person forms /síndiye/ and /síndiwo/, each syllable is a bit lower than the one that it follows. This should probably be written /síndìyé/,/síndìwó/, in accordance with the principles already discussed for the tonal sequence /\` ´/ at the end of a sentence.

NB The tones /síndìnè/ when the word was cited in isolation as an example for 41.D, vs. the tones /síndíne/ in the recording of 41.bd.1.

NB the last word in 41.bd.1 is /àphùnzìtsì/. In one record the first syllable /a-/ has the same pitch as /-wo/,while in the other record its pitch is a bit lower.

Exercise 41. bd. 1. GOAL: Mastering the contrast of affirmative vs. negative with the forms in Notes 41.B and 41.D.

'I'm a farmer.'	'I'm not a teacher.'
Ndìnè m̀lími.	Síndínè m̀phùnzìtsì.
Ndìyé mlimi.	Síndíyé m̀phùnzìtsì.
Ndìfè alimi.	Síndífè àphùnzìtsì.
Ndìwó alími.	Síndíwó àphùnzìtsì.

NB The sequence of /kòdí/ plus /à-/ is recorded in 41.ab.2 as /kòdá/; cf. the same phenomenon with /ndìyé/ in 41.abc.1.

Exercise 41. a-b. 2. GOAL: Flexibility in talking about occupations and nationalities.

Ìnù, ndìnù àphùnzìtsi?	Are you a teacher?
Síndínè m̀phùnzìtsì.	I'm not a teacher.
Ndìnè m̀límì.	I'm a farmer.
Ndìnù ÁPeace Corps?	Are you a Peace Corpsman?
Ndìnè wáPeace Corps.	I am a PCV.
Àphùnzìtsì áthu ndì áPeace Corps.	Our teachers are PCV's.
Kòdí aphùnzìtsì ánu ndì áPeace Corps?	Are your teachers PCV's?
Àphùnzìtsì ónse sí áPeace Corps.	Not all teachers are PCV's.
Àphùnzìtsì áthu sí Améleka.	Our teachers are not Americans.
Si Àngèlèzínso.	They are not English either.
Ndì Àmàláwi.	They are Malawians.

NB In 41.ab.1, the third person sentences /ìyé ndìyé M̀mélèka/ and /ìwó ndìwó Àmélèka/ are recorded with pitches [-·⊖⊖·-], where the encircled pitch marks are for syllables whose tones are written with /`/. Another recording of these same sentences, by another speaker at a slower speed, has the pitches [-⊖-⊖.]. This raising of low tones between high tones seems to be rather common when there is no pause within the phrase.

Exercise 41.ab.1. GOAL: Automaticity in handling the personal pronouns (Note 41.A.) with or without /ndi-/ (Note 41.B).

	'Are you an American?'	'Yes, I'm an American.'
ìnù	Ìnù, ndìnù Mméleka?	Inde, ndine Mmeleka.
ìyé	Ìyé, ndìyé Mméleka?	Inde, ndìyé Mmélèkà.
ìwó	Ìwó, ndìwó A________?	____, ________________
ìnù	Ìnù, ndìnù A________?	____, ndife ___________

Grammar 41.A. Personal pronouns.

The personal pronouns of Nyanja are shown in the following table. Those that occurred in the dialogue for this unit are underlined.

		Singular		Plural
1st person	ìnè	I, me	ìfè	we, us
2nd person	ìwè	you (sg. and not very respectful)	ìnù	you (pl., or used to one person as a mark of respect)
3rd person	ìyé	he, she, him, her	ìwó	they, them

Note that these pronouns are used to emphasize who it is that is referred to:

Múmàgwíla nchíto yánji?	What work do you do?
Ìnù, múmàgwíla nchíto yánji?	What work do you do?

Grammar 41.B. Personal pronouns with /ndì/ 'is'.

The personal pronouns (Note 41.A.) occur in combination with /ndi/ 'is' as follows:

ndìnè	'I am, it is I, it is I who am'	ndìfè	'we are' etc.
ndìwè	'you (sg.) are', etc. (non-respectful)	ndìnù	'you are' etc.
ndìyé	'he/she is' etc.	ndìwó	'they are' etc.

The pronominal forms covered in this and the preceding note have tonal patterns which are illustrated in Sentences 1, 2, 6, 7 of the basic dialogue, and in Exercises 41.ab.1, 41.ab.2, 41.c.1, 41.c.2, 41.bd.1, and the first six lines of 41.a-d.2. Students who are interested in developing self-reliance in dealing with these matters should listen to those examples, draw up their own summary statements about the pitches, and then compare them with the following paragraph.

The most important tonal feature of these pronoun forms is that first and second person (/-ne, -we, -fe, -nu/) differ from third person (/-yé, -wó/). This tonal difference must be very, very ancient, for it is found in many languages in widely scattered parts of Africa.

The initial syllables /i-/ and /ndi-/ are basically low, but they have an upglide when the pronoun is before final pause and the syllable that follows them is basically high. The basically high syllable is then low in pitch: /ndiyé mphunzitsi/ has the pitches [_ ¯ _ _ _ _], but /iyé/ cited by itself sounds like [/ _].

The tape contains a few apparent exceptions to these generalizations; they are pointed out in the marginal notes opposite the point where they occur.

Grammar 41.C. The enclitic /--nso/. The syllable /--nso/ 'also' is found at the end of several different kinds of words. Because the stressed syllable in any word is the next to last one, this gives rise to pairs of words like the following. The stressed syllable is underlined in each.

ndìnù	'it is you'	ndìnúnso	'it is also you'
tímàthàndíza	'we help'	tímàthàndízanso	'we help also'

On the basis of pairs of forms like these, one may say that the enclitic /--nso/ 'causes' the stress to 'move forward' one syllable. This is a convenient and generally harmless figure of speech.

The examples in the basic dialogue and in Exercises 41.C.1., and 41.a-d.2 show that the enclitic /--nso/ has a special tonal characteristic. Some students will wish to listen to the data and draw their own conclusions before reading the rest of this note.

In all these occurences of /--nso/, the syllable that precedes it is high: /ìfè/ by itself ordinarily has low tone on the syllable /-fe/, but the syllable is high in /ifénso/. The enclitic /--nso/ itself, on the other hand, is almost invariably low; the phrase /ndinûnsó âPeâce Cor̀ps/ in the recordings is an exception. It may be possible to 'explain' this high pitch in terms of the high tones of the syllables before and after /--nso/, plus the tempo at which the whole phrase was pronounced.

Grammar 41.D. Negative with personal pronouns. The negative forms correspond to /ndine, ndife/ etc. begin with the negative element /si/:

síndìnè	'I am not, it is not I', 'I am not the one' etc.	síndìfè
(síndìwè)		síndìnù
síndiye	'he/she is not'	sindiwo

The tonal characteristics of these negative forms appear in Exercises 41.bd.1 and 41.a-d.2. They are summarized in the following paragraphs.

The tone of /sí/ is high, and the tone of the final syllable (i.e. the pronominal part of the word) is low for first and second persons, high for third. These tones are exactly what would have been expected on the basis of previous experience with negative /sí/ and the pronominals /-nè, -yé/ etc.

The middle syllable /-ndi-/ is high in third person forms (/síndíyé, síndíwó/). In first and second person, /-ndi-/ may be high or low. The difference is non-significant, and is probably referrable to overall tempo or rhythm of speaking the entire phrase. For an example of this free fluctuation, listen to the two recordings of Line 1, Col. 2 in Exercise 41.bd.1.

UNIT 42

DIALOGUE: A Peace Corps Volunteer asks an acquaintance about his work.

NB In the third sentence, the tone before /kùtì/ 'where?' is usually high, even though the same word used elsewhere may have low tone.

NB The actual pronunciation of /k-/ in the same recording of /kùtì/ is a voiced fricative. This is a very common pronunciation of /k/ in Nyanja, though it is more frequent for some speakers than for others.

John	
Kòdí ìnù àMsònthè, múmàgwíla nchíto yánji?	What kind of work do you do, Mr. Msonthe?
Msonthe	
Ìnè ndímàgwíla nchíto yá ṇ'carpenter' kùBlántyre.	I do carpentry in Blantyre.
John	
Mùnáphúnzìlá kùtì nchíto ìménèyì?	Where did you learn that work?
Msonthe	
Ndìnáphúnzila nchíto ìménèyi kùZòmbá.	I learned this work at Zomba.
John	
Ámàphùnzítsá bwìno?	Do they give a good course? ('Do they teach well?')
Msonthe	
Inde, ámàphùnzítsa bwìnò kwábàsì.	Yes, they teach very well.
John	
'-manga	build
Nchító yéní yéni ìméné múmàpánga, ndì nchíto yómángá nyúmba, kàpéná yópángá mìpàndò?	Is your actual work ('the real work that you do') the work of building houses, or of making chairs. (i.e. is M. a carpenter or a cabinet maker?)

NB The phrase /nchíto yèní yéni/ has the pitches [¯¯ -- --] in this record;another record of the same phrase has [¯ - - ¯ ¯ _]. This is an example of the smoothing out of tonal ups and downs: [¯-¯] becomes [‿]. Cf. also /yómángá nyùmbá/: [¯¯¯ --].

Msonthe

Ndímàpángá nchíto yópángá mìpàndò.	I make chairs.

Exercise 42.a.1. GOAL: Fluent use of the /-na-/ tense with appropriate time expressions.

	Mùnápítá kùtì dzùlò?	Where did you go yesterday?
mwèzí	Mùnápítá kùtì mwèzí wáthà?	Where did you go last month?
kùpángá m̀láto	Mùnápángà m̀láto mwèzí wátha?	Did you build bridges last month?
càká	Mùnápángà m̀láto càká cátha?	Did you build a bridge last year?
kùpángá msèù dzùlò	Mùnápáǹga mseù dzùlo?	Did you build a road yesterday?
kùgwílá nchíto yánji	Mùnágwíla nchíto yánji dzùlò?	What kind of work did you do yesterday?
lácítátú lápíta	Mùnágwíla nchíto yánji lácítatu lápíta?	What kind of work did you do last Wednesday?

Exercise 42.a.2. GOAL: Fluent use of the /-ma-/ tense with appropriate time expressions.

	ÀJóhn ámàphùnzítsa màsíkú onse.	John studies daily.
kùgwíla nchíto	ÀJóhn ámàgwíla nchíto màsíkú onse.	John works daily.
lácíwílí lílí lonse	ÀJóhn ámàgwíla nchíto lácíwílí lílí lonse.	John works every Thursday.
kùpíta kùtáùnì	ÀJóhn ámàpíta kùtáùni mùlùngù úlí wonse.	John goes to town weekly.

NB A further example of tonal 'smoothing' is found in the record of /ndímàpánga/: [¯ - - -].

NB The actual pronunciation of /p/ is commonly very 'soft': a bilabial fricative instead of a stop. Compare the note on pronunciation of /k/, above. This is illustrated in the word /mipando/,in the last sentence of the dialogue.

NB The tonal difference between /-nga/ in the cue and the full sentence for Line 2 of 42.a.1. This fluctuation is quite common.

NB The 'affricate' /c/ of Nyanja is commonly pronounced as a fricative, and the fricative is usually voiced. Two examples are found in /c̲aka c̲atha/ of the record for Line 3 of 42.a.1, and also /lacitatu/ in the last line of this exercise. This is of course parallel to the pronunciation of /k/ and /p/ discussed above.

NB In 42.a.2 the recordings of / onse/ at the end of /...masiku onse/ are [- ¯ ¯⊝ˍ]. The downstep on the encircled pitch is probably to be interpreted as another example of the tones /... ´ˋ´/ at the end of the phrase: /...màsíkú ònsé/.

This pitch pattern is found also quite consistently in the other set of recordings of this exercise.

kucapa zobvala masiku onse	AJohn amacapa zobvala masiku onse.	'John washes clothes daily.

Exercise 42.a.3. GOAL: Fluency in switching between sentences with verbs in the /-ma-/ and /-na-/ tenses. (Some students will observe and reproduce the tonal differences between these two tenses.)

	'We build roads.'	'How many roads did you build last month?'
kùpánga mìsèù	Tímàpánga mìsèù.	Mùnápanga mìsèù ìngáti mwèzí wátha?
kùpánga mìpàndò	Tímàpánga mìpàndò.	Mùnápanga mìpàndò ìngáti mwèzí wátha?
kùpánga mìláto	Tímàpánga mìláto.	Mùnápanga miláto ingáti mwèzí wáthà?

NB The phrases /kupanga milato/,/kupanga miseu/, etc. have high pitch on /-nga/ in this set of rec., but low pitch in the other set.

NB The word /tinapita/ has [- ¯ ¯ -] in these records,but [- ¯ - -] in the other set. The frequency of this non-significant fluctuation is the reason why no tone mark is written in these materials over the stem syllables that follow /-ná/.

Exercise 42.a.4. GOAL: Automatic use of the appropriate tense with each of several time expressions.

	Tímàpíta kù táùni lówéluka.	We go to town every Saturday.
lówelùkà látha	Tìnápita kù táùni lówélùkà látha.	We went to town last Saturday.
kuphúnzila	Tìnáphunzila kwámbíli lówélùkà látha.	We studied a lot last Saturday.
nthâwí zònsé	Tímàphùnzíla kwámbíli nthâwí zònsé?	We always study a lot.
ìnù	Múmàphùnzíla kwámbíli nthâwí zònsé?	Do you study a lot?
lówélùkà	Mumaphunzila loweluka?	Do you study on Saturday?
kupánga mipàndò	Mumapanga mipando?	Do you build chairs?
mpàndówu	Munapanga mpandowu?	Did you build this chair?

NB The frequent substitution of high tone for low tone between two high tones when no pause intervenes was pointed out in an earlier marginal note. A further example is /lácítátu/, made up of /lá-/ and /cìtátu/, but here the syllable /-ci-/ seems always to have high tone: there is no optional fluctuation for /lácítátu/, /lácíwíli/,etc. as there is for some other combinations.

Exercise 42.a.5. GOAL: Use of the /-dza-/ tense with appropriate time expressions.

kù táùni	Tìdzápita kùtáùni mawa.	We will go to town tomorrow.
lácítátu	Tìdzápita kùtáùni lácítátu.	We will go to town next Wednesday.
kuthándiza	Tìdzáthandiza m̀phùnzìtsì lácítátu.	We will help the teacher next Wednesday.
mwèzí wá máwa	Tìdzáthandiza m̀phùnzìtsì mwèzí wá máwa.	We will help the teacher next month.
m̀láto	Tìdzápanga m̀láto mwezi wa mawa.	We will build a bridge next month.
caka ca mawa	Tidzamanga nyumba caka ca mawa.	We will build a house next year.
kugula mipando	Tidzagula mipando ina caka ca mawa.	We're going to buy some chairs next year.
mawa	Tigula mipando ina mawa.	We're going to buy some chairs tomorrow.
kutauni	Tidzapita ku tauni mawa.	We're going to go to town tomorrow.

Exercise 42.a.6. GOAL: Fluency in switching between verbs in the /-ma-/ and /dza-/ tenses.

	'We study a lot.'	'Are you going to study a lot next year?'
kuphunzila	Tímàphùnzíla kwámbíli.	Mùdzáphunzila kwámbíli càká cá máwa?
kupánga mipando	Tímàpánga mìpàndò yambili.	Mùdzápanga mìpàndò yámbíli càká cá máwa?
kùthándiza àná ámbíli	Tímàthàndíza àná ámbíli.	Mùdzáthandiza àná ámbíli càká cá máwa?

NB The phrase /kugwila nchito/ is rec. here with pitches [-ˉˉˋ-], but has [-ˋ-ˋ-] in the other set of rec. The same is true of /timagwila nchito/ in this exercise.

NB In 42.a.7, the word /m̀ìdzì/, with low tone on both syllables in most environments, consistently has the tones /mídzì/ after the linking element /á/. This is true for both sets of rec. of this exercise.

kugwila nchito	Timagwila nchito.	Mùdzágwìlà nchíto càká cá máwa?

Exercise 42.a.7. GOAL: Automatic choice of the appropriate tense with each of several time expressions.

mwèzí wápíta	Ànthù ámidzì ìyì ànápanga m̀láto mwèzí wápíta.	The people of these villages built a last month.
mwèzí wámáwa	Anthù ámídzì ìyi adzapanga mlato mwezi wa mawa.	The people of these villages will build a bridge next month.
mìlátó yámbíli	Anthu amidzi iyi ámàmánga mìláto yámbíli.	The people of these villages build lots of bridges.
kùcápa zôbvála	AJohn ámàcápa zôbvála.	John washes clothes.
mawa	ÀJohn àdzácapa zôbvála máwa.	John will wash clothes tomorrow.
dzùlò	ÀJohn ànácapa zôbvála dzùlò.	John did the laundry yesterday.
kutheándiza m̀phùnzìtsì	ÀJohn ànáthándiza m̀phùnzìtsì mulungu wapita.	John helped the teacher last week.
tsiku lili lonse	ÀJóhn ámàthàndíza m̀phùnzìtsì tsiku lili lònsé.	John helps the teacher every day.

Grammar 42.B. Negative verbs. As with the pronouns in Note 4, the negative formative used with most verb tenses has the basic shape /si-/. Before a subject prefix that begins with a vowel, it has the form /s-/:

Sindinapita.	I didn't go.

Sanapita.	He/she/they didn't go.
Sitidzapita.	We won't go.
Sadzapita.	He/she/they won't go.

NB In /sitimathandiza/ as recorded for 42.B. the sound that corresponds to /t/ is a quick voiced flap, much like the r of British English very. This variety of Nyanja /r/ seems to occur under the same conditions as the fricative varieties of /p,c,k/ discussed in earlier marginal notes.

Sitimathandiza...	We don't help...
Samathandiza...	He/she/they don't help...

Alongside the negative in//si_na_a/ 'didn't' there is another negative spelled just like it except for the final vowel: /si_na_e/ hasn't yet':

Sanapita...	He didn't go...
Sanapite...	He hasn't yet gone...

Exercise 42.b.1. GOAL: Use of affirmative and negative forms in the /-na-/, /-dza-/, and /-ma-/ tenses.

NB Both sets of rec. have high pitch on the first syllable of /àná/ in the first line of 42.b.1.

NB Line 2 of 42.b.1 has good examples of the fricative varieties of /c/ and /p/.

Kòdí áná ànácapa zôbvála dzùlò?	Did the children wash the clothes yesterday?
Sánàcápe zôbválà dzùlò.	They didn't wash clothes yesterday.
Àdzácapa zôbvála máwa.	They will wash clothes tomorrow.
Àdzáphunzila máwa?	Will they study tomorrow?
Sàdzàphùnzíla máwa.	They won't study tomorrow.
Máwa ndì lámúlùngù.	Tomorrow is Sunday.
Àná á sukúlu sámàphùnzíla lámúlùngù.	The children don't study on Sundays.
Sánàphùnzíle tsíkú lámúlùngù wapita.	They didn't study last Sunday.
Àphùnzìtsì sámàphùnzítsa lámúlùngù.	Teachers don't teach on Sundays.
Àphùnzìtsì sàdzàphùnzítsa mùlùngù wá máwa.	The teachers are not going to teach next week.

NB The word /mùlùngù/ has low tone on all syllables when it is by itself, but the combination with /lá-/ seems always to have the tones /lámúlùngù/.

NB The very rapid reading of the next to last line of 42.b.1 has the pitches [.¯¯¯¯----- /---¯¯-], compared with [´-ı-¯¯---¯-ı---¯-]. in the other set of records.

Àphùnzìtsì sánàphùnzítse mùlùngù wápíta.	The teachers didn't teach last week.
Kòdí, munáphúnzila cìNyànjá mùlùngù wápíta?	Did you study Nyanja last week?
Mùdzáphunzila cìNyànjá mìlùngù ìngáti?	How many weeks are you going to study Nyanja?

Exercise 42.b.2. GOAL: Individual initiative in using the /-dza-/, /-na-/, and /-ma-/ tenses inside and outside the classroom.

Ask and answer questions of these forms:

When did you________________________?

When (in general) do you______________?

When are you going to___________________?

Use vocabulary from Units 1-40, as well as from Units 41-42.

Grammar 42.A. Verb tense prefixes. The relationship of subject prefix, other prefixes and verb stem may be portrayed graphically in the following form. (The symbol # stands for absence of any prefix in the slot.)

Subject prefix slot	Tense prefix slot	Stem
ndi- 'I'	-na-	-pita
ti- 'we'	-dza-	-thandiza
m(u)- 'you'	-ma-	-panga
a- 'he, she, they'	-a-	
u- 'it' (Cl. 3)	-#-	etc.
i- 'they' (Cl. 4)	etc.	
li- 'it' (Cl. 5)		
a- 'they' (Cl. 6)		
ci- 'it' (Cl. 7)		
zi- 'they' (Cl. 8 or 10)		
i- 'it' (Cl. 9)		

Each subject prefix may occur with each prefix from the second slot, and in general, each verb stem may occur with each prefix, though certain stems may appear more or less frequently in a given tense than certain other stems. For example, /-swela/ 'spend the day' or /-gona/ 'lie down, sleep' occur frequently in the /-a-/ tense, while first person singular and plural forms of the /-a-/ tense are rare with the stem /-pita-/ 'go'.

Of the tense prefixes listed in the above diagram, /-a-/ is the only one that begins with a vowel. Combinations of the subject prefixes with this tense prefix contain only the vowel /a/:

ndinapanga	but	ndapanga
tidzaona	"	taona
amapita (3sg. or pl.)	"	apita

Grammar 42.B. Negative verbs. As with the pronouns in Note 4 the negative formative used with most verb tenses has the basic shape /si-/. Before a subject prefix that begins with a vowel, it has the form /s-/:

Síndínàpíta.	I didn't go.

Sìtìdzàpíta.	We won't go.
Sàdzàpíta.	He/she/they won't go.

Sítímàthàndíza...	We don't help...
Sámàthàndíza...	He/she/they don't help...

Alongside the negative in /si_na_a/ 'didn't' there is another negative spelled just like it except for the final vowel: /si_na_e/ 'hasn't yet':

Sánàpítà...	He didn't go...
Sánàpítè...	He hasn't yet gone...

The only examples of negative verbs in Unit 42 are in Exercise 42.b.1. The student who wants to do his own exploring should listen to that exercise, and then try to summarize for himself the tonal characteristics of the negative verbs he finds there.

The only thing that is perfectly clear about the tones of negative verbs in this small sample is that the matter is a bit complex. This is quite a contrast with the negative pronominal forms discussed in Unit 41, where /si-/ was always high, and the stem of each word had its basic tone. In Exercise 42.b.1., the negative syllable is high in most tenses (e.g. /sánàcápè/, /sámàphùnźilà/) but low in both of the verbs that contain /-dza-/ (e.g. /sàdzaphunzíla/). Even when we leave the tone of the first syllable out of account, the picture is far from neat: affirmative /ànácàpà/'he washed', but negative /sánàcápè/; compare also /àdzáphúnzìlà/ and sàdzàphùnzílà/.

UNIT 43

DIALOGUE: Two fellow workers look forward to quitting time.

-A-

-weluka	leave (e.g. work, school)
nthawi (9)	time
Múwélùkà nthawi yánji?	What time do you/will you get off/quit work?

-B-

-ganiza	think
Ìnè ndígániza ndíwéluka pà (nthawi yá) 4 okoloko.	I think I'll take off at 4:00.

-A-

Mùkàwèlùkà, múpítá kùtì? Mùkàcòkà pànchíto pànò, múpítá kùtì?	When you get off, where are you going?

-B-

-cita	to do
-mwa	to drink
Ndígánìzà ndípíta kùtáùni kùkábvína ndíkukámwánáo .	I think I will go to town to dance and drink.

-A-

Múpìtà pàbási?	Are your going by/on the bus?

-B-

-enda/-yenda	to walk, go
Íài, ndíngòyénda pànjìngá.	No I'll just go by bicycle.

NB The sound written /bv/ is distinct from the sound written /v/ in most (though not all) varieties of Nyanja. Even in those varieties where they are distinct, however, the difference between the two is not that /bv/ begins with /b/ (i.e. stoppage at the two lips). Instead, the consistent difference seems to be that what is written /bv/ is like /v/ except that it is longer and perhaps also stronger. The recorded occurrences of the stem /-bvina/ in this dialogue provide illustrations.

NB A vowel before the prefix /-ngo-/ is usually a bit longer in duration than the same vowel elsewhere.

-A-

Ìnè ndíkúpèzáni kùLímbe.	I'll see ('find') you in Limbe.

-A- (continues)

-bvulala	to be hurt, wounded
cifukwa	because, cause
Ndípita pàbási cìfúkwa ndàbvùlála.	I'm going by bus because I'm hurt.

NB In earlier marginal notes, the fluctuation of the tones in verbs after the first high tone of the form was noted for the infinitive and for the /-na-/ tense. The same is true for the 'unmarked' tense: /ndípìtà pàbási/ is found in one set of recordings where /ndípítà pàbási/ is found in the other set.

-B-

Mwabvulala!	Oh, you are hurt! (an expression of condolence)
Pepání kwámbíli!	Oh, I'm very sorry!
Mwàbvùlàlà bwǎnjì nàngà?	And how did you get hurt?

-A-

-gwa	to fall, fall from
Ndàgwà pànjìngá.	I fell from a bicycle.

-B-

Mwàgwà pànjìngá!	You fell from a bike!
Pèpáni!	Oh, sorry!

NB In Line 3 of 43.a.1, note the near-elision of /i/ in /...kuti aCabwela/. Note also the high tone on the first syllable of the name. The word /àCàbwèlà/ usually low tone on that syllable.

NB The sequence of /ndí/ plus /mwàná/ is pronounced with high tone on /mwa/. This may be just another instance of low being raised between two highs, or it may be a special property of /ndí/ 'and, with'. But the last two words of 43.a.l. are /ndí nyàmà/, not /ndí nyámà/.

Exercise 43.a.1. GOAL: Use of the /-a-/ tense.

Ndàbvìná kále.	I have already danced.
Ndàlàndìlà kálàtà lèlo.	I have received a letter today.
Ndàmvà kùti áCàbwèla àlì ndí mwáná wókóngòla.	I have heard that Mr. Cabwela has a beautiful child.
Ndàmúòna Cìbónì àlì ndí nyàmà.	I have seen Ciboni having meat.

Exercise 43.a.2. GOAL: Using the unmarked tense.

Ndípita lèlò.	I'm going today.

Ndiganiza kuti kulibe sùkúlù lèlo cìfúkwá m̀phùnzìtsì wàdwàlà.	I think that there is no schooling today because the teacher is sick.
Ndípita kùcìpàtàlà lèlò kùkáóna ànthù ódwála.	I am going to the hospital to see sick people.
Ndípítákó lèlo cìfúkwá ndàlàndìlà kálàtà m̀máwa.	I shall go (or: am going) there because I have received a letter this morning.

Exercise 43.a.3. GOAL: The /-dzá-/ tense.

Ndìdzápita máwa.	I'm going tomorrow.
Ndìdzádya nyàmà yá nkhùmbà máwa.	I shall eat pork tomorrow.
Ndìdzábvìna ngòmà mùlùngù wámáwa.	I shall dance ngoma next week.
Ndìdzámwá mòwà lówélùkà.	I shall drink beer on Saturday.

Exercise 43.b.1. GOAL: Use of the dependent /-ka-/ tense.

Múpita kùLímbe?	____
Mùkàpìtà kùLímbe, ndìkàkúpèzáni pà 4 okoloko.	____
Múpita pàbási?	____
Mùkàpìtà pàbási, mùkáfika pà 4 koloko.	If you go by bus, you'll arrive at 4 o'clock.
Múyenda pànjìngá?	____
Mùkàyèndà pànjìngá, mukáfika pa 5 koloko.	If you go on a bicycle, you'll arrive at 5 o'clock.
Ácòka pànò lèlò?	____

Àkàcòkà pànò lèlo, àdzápita kùtì?	When he leaves here, where will he go?
Ápita kùtáùni lèlò?	____________
Àkàpìtà kùtáùni, àkácìtà cìáni?	When/if he goes to town what will he do?
Mwàná wàgwà pàgálìmòto?	____________
Àkàgwà pàgálìmòto,	____________
àkábvulala.	____________
Àkàbvùlàla, akápìta	____________
kwádotolo.	____________

Exercise 43.c.1. GOAL: Automatic correct choice of concords for the object prefix slot.

	'I bought a chair yesterday.'	'Where did you buy it?'
m̀pàndò	Ndìnágùlà mpàndò dzùlò.	Mùnáúgùlá kùtì?
mipando	Ndìnágúlà mìpàndò dzùlò.	Mùnáígùlá kùtì?
khásu	____________	____________
makásu	____________	____________
búkhu	____________	____________
dzila	____________	____________
mazila	____________	____________
cipewa	____________	____________
zipewa ziwili	____________	____________
cinthu cimodzi	____________	____________
zinthu zambili	____________	____________
nsomba khumi	____________	____________
nsomba imodzi	____________	____________

NB The raising of a low tone before /kùtì/ 'where?' is illustrated quite clearly in the first two lines of 43.c.1. The words /m̀pàndò, mìpàndò/, all of whose tones are low, follow /-gula/ with no intervening pause, so that the low tone of /-la/ can hardly be attributed to phrase intonation. The high tone of the same syllable before /kùtì/ runs consistently throughout both sets of recordings for this exercise.

NB The two pronunciations of /-k-/ are clearly illustrated in /makasu/ as cue word, and as part of the sentence, in Line 4 of 43.c.1.

NB Some speakers say /buku/, while others say /bukhu/.

nyale imodzi	______	______
nyale zitatu	______	______
nyàmà yá ng'òmbè	______	______

Exercise 43.c.2. Automatic correct choice of concords for the object prefix slot.

	'We saw your teacher yesterday.'	'When did you see him?'
m̀phùnzìtsì	Tìnáònà m̀phùnzìtsì wánu dzùlò.	Mùnáḿwòná kùtì?
àphùnzìtsì	______	______
bwènzí	______	______
màbwènzí	______	______
c̄ìpéwá	______	______
mnyakwawa	______	______
ànyàkwàwà	______	______
gálimòtò	______	______
màgálìmòtò	______	______
m̀lòngò	______	______
màkólo/obala	______	______

NB Some speakers use the /l-/ concord (Class 5) after /bwènzí/ 'friend', while others use the /w-/ concord of Class 1. Historically, the word must have been in Class 5, but the fact that it refers to persons has influenced the change to Class 1.

NB The tones of the possessive stems (e.g. /~anu/ 'your') are interesting. The pitch of the first syllable is always high after a noun that ends with low tone, as in the first two lines of 43.c.2. After a noun that ends with a single high tone /e.g. /bwènzí/), it also has high tone, on the same level as the last syllable of the noun. But after nouns that end with two or more high tones (e.g. /màkóló/, /ôbálá/ in this exercise), it is just a bit lower than the last syllable of the noun:

bwenzi wanu [- ¯ ⊖ _]
makolo anu [- ¯ ¯ ⊖ _].

This is true for both sets of recordings of this exercise.

Exercise 43.x.1. GOAL: Random recombinations in quasi-conversational sequences.

AJohn (w)àpìtá kùtì?	Where has John gone?
(W)apita kunyumba kapena kutauni?	Did he go home, or to town?
Sindikudziwa/Kaya.	I don't know.
Sindinamuone.	I didn't see him.
Ndiganiza (w)àpìtà kùnchíto.	I think he has gone to work.
Amagwila nchito yanji?	What sort of work does he do?

****

	AJohn anacita ciani?	What did John do?
	Anacapa zobvala, kapena anasamba?	Did he wash clothes or did he have a bath?
	Mufuna kupita kunyumba?	Do you want to go to the house/home?
	Mufuna kucita ciani?	What do you want to do?
	Mukafuna kucapa zobvala, ndidzakuthandizani.	If you want to wash clothes, I'll help you.
NB The phrase /kùphúnzila Cìnyànjá/ has the same pitch pattern to which attention was called in an earlier marginal note.	Mufuna kuphunzila Cinyanja kapena Citumbuka?	Do you want to learn Cinyanja or Citumbuka?
	Tikafuna kuphunzila Cinyanja, mukatiphunzitsa?	If we want to learn Cinyanja will you teach us?

Grammar 43.A. Two more of the independent tenses.

In Unit 42, Note A, the tense prefixes /-na-/, /-dza-/, /-ma-/ were discussed and practiced. All were 'independent' in the sense that a verb in one of these tenses can stand as the only verb in a complete sentence.

Two other independent tenses were shown in the same diagram. One, with the characteristic prefix /-a-/, will be called the '/-a-/ tense'. The other, which has no prefix in the slot immediately after the subject prefix, will be called the 'unmarked tense'.

Examples of the /-a-/ tense are:

Ndagwa panjinga.	I fell from a bicycle.
Mwabvulala bwanji?	How did you get hurt?
Mwagona bwanji?	How did you sleep (last night)?
Mwaswela bwanji?	How have you spent (this) day?

Both the /-a-/ tense and the /-na-/ tense commonly refer to the past. The difference between them cannot be summarized in a single brief statement. The student will notice however that the /-a-/ tense is most likely to be used when the action of the verb is relatively recent, or when the action, though past, is still relevant to the present. 'Recency' is psychological, and cannot be defined in absolute chronological terms. In these respects, the /-a-/ tense has much in common with the English 'present perfect' tense, but the student should beware of falling into the habit of treating these two tenses as easy translation equivalents of each other.

Many speakers of Nyanja distinguish in the /-a-/ tense between one group of verbs which has high tone in this tense, and another group which has low tone:

Mwagóna bwanji?	How did you sleep?
Mwaswèla bwanji?	How did you spend the day?

These two groups may be designated 'high verbs' and 'low verbs'. In most of their forms, including the infinitive, high verbs and low verbs are tonally indistinguishable from one another.

The examples of the /-a-/ tense that occur in this unit show low tone on the subject prefix. The only apparent exception is /Mwabvulala?/ in the basic dialogue, with pitches [_]. These differ from the pitches of the same word in /Mwabvulala bwanji nanga?/ [_ _ _...]. This second occurrence of the verb indicates that /-bvulala/ is a 'low' verb. How then are the pitches of the first three syllables of the first occurrence to be accounted for? The high-falling of the third syllable is the usual physical realization of question intonation. The high pitches in /mwabvu-/ may have to do with the element of concerned surprise that is present in the meaning of the sentence. The student should be on the lookout for other sentences of the same kind — one-word yes-no questions involving concerned surprise — which either confirm or contradict this guess.

In the only example of an /-a-/ tense verb with object prefix (/ndamuona/ 'I saw him'), the object prefix has high tone. The student who is interested in pinning down the details of the tone system should check with one or more speakers of Nyanja the pronunciation of /ndalilandila, ndazigula, ndaidya/ and of at least a half dozen similar verb forms that he himself devises for this purpose. Results of this investigation may be entered here:

The unmarked tense appears in:

Ndiganiza...	I think that...
Muweluka nthawi yanji?	What time are you going to/do you quit work?
Ndipita kutauni.	I'm going to go to town.
Ndikupezani kuLimbe.	I'll see you in Limbe.

(/-ku...ni/ in this sentence stands for the second person object)

In these sentences, the verbs refer to actions which are either carried out at the moment of speaking, or are expected in the immediate future. The 'immediacy' of the unmarked tense, like the 'recency' of the /-a-/ tense, is relative to the attitude of the speaker; neither can be defined in terms of specified amounts of clock time.

Price (p. 21) says that this tense is also used to describe 'what is true in general, now as at other times.' The student should be alert for this use of the unmarked tense as it occurs in later units.

In exploring the tonal patterns used with the unmarked tense, the student should look separately at the tone of the first syllable (i.e. the subject prefix) and at the tone of the rest of the verb. Examples in Units 41-43 are /acokela/ (dialogue for Unit 1), numerous verbs in the dialogue for this unit, and Exercises 43.a.2., 43.b.1. and 43.x.1.

The subject prefix is high in all instances except those that are in yes-no questions. This is especially noticeable in Exercise 43.b.1: /Mupita kuLimbe?/ [_-_...]. In Sentence 5 of the dialogue, /Mupita pabasi?/ is recorded both [--_...] and [_-_...].

The tone of the first stem syllable is high for those stems that have three syllables: /ácókèlà/, etc. For stems with two syllables, the first stem syllable may be high (e.g. /ndípítà/, in Stc. 8 of the dialogue), or low (e.g. /ndípìtà/ in Line 1, Exercise 43.a.2. This difference is probably a matter of free fluctuation, with no grammatical significance.

What about the tones of verbs that are in the unmarked tense and have object prefixes? The single example /ndíkúpèzánì/is clearly insufficient to answer this question. The student should check /Ndimupeza kuLimbe/, /Tizifuna/, and other sentences of his own devising. Results of the investigation may be entered here:

The same kind of investigation should be carried out for verbs that are in the unmarked tense and end with the locatives /-ko/, /-po/: /ndipitako/, /Mubwelako liti?/, etc.

Grammar 43.B. A dependent tense, with the prefix /-ka-/. Preceding notes have set out a group of five 'tense prefixes' /-ma-, -na-, -dza-, -a-, -#-/, all of which filled the same slot in the overall structure of the verb. No two occurred in one and the same verb form. All were described as 'independent' in the sense that a verb in one of these tenses is eligible to serve as the only verb in a complete sentence.

A new prefix /-kà-/ is illustrated in:

Mùkàwèlùkà...	When/if you quit (work)...
Mùkàcòkà panchito...	When/if you leave work...

This prefix, which has low tone, is not to be confused with the high-toned /-ká-/ 'go and', found in:

Ndipita kutauni kukábvína.	I'm going to town to dance.

The prefix /-kà-/, with low tone, occurs within the structure of the verb in the same 'slot' as /-na-/, /-ma-/ etc. That is to say, it follows the subject prefix and precedes the object prefix if any (cf. Grammar 43.C) and the stem. It differs from these other prefixes, however, in two ways:

(1) The tone patterns of the verb forms in which it is found, and

(2) The verbs in which it occurs are not eligible to serve as the only verb in a complete sentence:

Ndìkàcòkà panchito....	When/if I leave work...
Ndìnácòkà panchito.	I left work.

A verb form of this kind, which cannot stand as the only verb in a complete sentence, will be called 'dependent'.

Grammar 43.C. Object prefixes.

In addition to the slots which were depicted in the diagram in Note 42.E. there are other slots which the student of Nyanja must learn to recognize and to fill appropriately. One of these is illustrated in:

	Ndikupeza kuLimbe.	I'll see you in Limbe. (2sg., not particularly respectful)
cf.	Ndimupeza kuLimbe.	I'll see him/her in Limbe.

In these sentences, /-ku-/ and /-mu-/ correspond respectively to second person singular and third person singular objects (English 'you' and 'him/her'). A chart of the object prefixes is:

1sg.	A	-na	-ndi-	peza.		'He/she/they found me.'	
	A	-na	-ku-	peza.		'He/she/they found you.'	
			-m-			"	him/her
			-ti-			"	us
			-ku-		-ni	"	you (pl. or respectful singular)
			-wa-			"	them
			-u-			"	it (Cl. 3)

-i-	"	them (Cl. 4)
-li-	"	it (Cl. 5)
-wa-	"	them(Cl. 6)
-ci-	"	it (Cl. 7)
-zi-	"	them (Cl. 8)
-i-	"	it (Cl. 9)
-zi-	"	them (Cl. 10)
-ka-	"	it (Cl. 12)
-ti-	"	them (Cl. 13)
-u-	"	it (Cl. 14)

Note that the 2 pl. personal form is the only one that consists of two parts, which are separated from one another:

Ndikupezani.	I'll see you (pl.).

The object prefix is found after the subject prefix and the tense prefix (if any), and immediately before the stem.

UNIT 44

DIALOGUE: C has just arrived in town and is looking for work.

	-D-	
Kwánu ndì kútì,		Where is your home, my friend?
bàmbò acimwéne mnzánga ?		
	-C-	
Kwáthù ndì kùZòmbá.		My home is at Zomba.
	-D-	
Kwánu ndì kùZòmbá?		Your home is at Zomba?
	-C-	
Índè, bàmbò.		Yes (sir) (it is).
	-D-	
Nàngà mùnábwéla lìtì kùnò kùBlántỳre?		(And) when did you come here to Blantyre?
	-C-	
Ndìnábwela dzùlò.		I came yesterday.
-yang'ana		to see, look at, look after
Ndìnábwelà kùdzáyáng'ana nchíto.		I have come to look for work.
Ndíípèza?		Will I find it?
	-D--	
kuti		here, 'that' used to introduce an indirect statement
Ìnè ndígánìzà kuti mùnápita kùsùkúlu.		I thought you went to school.

NB In earlier marginal notes, attention has been called to the fact that syllables before /kùtì/ 'where?' have high tone. An exception is found in the first line of the dialogue, where /ndì/ 'is' remains low. Note also that the high tone that does not occur on /ndì/ is found on the first syllable of /kútì/.

NB The tone difference between /mùnábwélá lìtì/ and /ndìnábwélà dzùlò/ is probably an indication that /lìtì/ 'when?' has special tonal properties which are usually manifested in the preceding word.

NB The recording for dialogue for fluency (DF) places together in the same word the past tense prefix /-ná-/ and the prefix /-dzá-/, sometimes translated as a future tense prefix. Here, of course, the best translation is 'come and'. Note also that /-dzá-/, but not /-ná-/, can occur in infinitives.

NB The pitches on /tsopano/ are typically those heard in this recording: [¯ - -].

NB The plural form /zábwìnò/ is used here in place of the more frequent /cábwìnò/.

-C-	
Ndìnápambana Std. 6 càká cátha.	I passed Std. 6 last year.
-D-	
O. Mùnápambana?	Oh, you passed?
-C-	
Índè.	Yes.
ndiye	and
tsopano	now
Ndíyé ndífuna nchíto tsópano.	And I'm looking for a job now.
-D-	
Ah, zábwìnò zìménèzò.	That's good.
-C-	
Zíkòmò.	Thanks.

Exercise 44.b.1. GOAL: To use the appropriate directional prefix, depending on the verb which precedes it.

NB The pitches on /kukaphunzila/ and /kudzaphunzila/ are [- ¯ ¯ ⊙ -]. The final pitch is not really low. The downstep on the encircled pitch occurs also in the other set of rec.

'He went home to sleep.'	'He came here to sleep.'
Ànápita kùnyùmbá kùkágóna.	Ànábwela kùǹò kùdzágóna.
Ànápita kunyumba kùkádya.	Ànábwèlà kùnò kùdzádya.
Ànápita kunyumba kukagwila nchito.	Ànábwèlà kùnò kùdzágwíla nchíto.
Ànápita kùsùkúlu kùkáphúnzila.	Ànábwèlà kùnò kùdzáphúnzila.
Ànápita kùmùndá kùkálima.	Ànábwèlà pànò kùdzálíma.
Ànápita kùmsìkà kùkágula zìnthù.	Ànábwela pànò kùdzágúlá zìnthù.
Ànápita kuBlantyre kùkáyáng'ana nchíto.	Ànábwèlà pànò kùdzáyáng'ana nchíto.

Exercise 44.b.2. GOAL: Use of the directional prefixes in in a number of conversationally related sentences.

ÀPeter (w)àpìtá kùtì?	Where has Peter gone?
(W)àpìtà kùtáuni.	He's gone to town.
(W)àpìtà kùkácita cìáni?	What has he gone to do?
(W)àpìtà kùkáyáng'ana njìngá yáce/yáo.	He has gone to look for his bicycle.
ÀMáì àlí kùtì?	Where is (our) mother?
Àpìtà kùkápánga cákúdya.	She has gone to prepare food.
Àná à(dzá)bwela màsáná(ano) kùdzácita 'jive'.	Will the children come to jive this afternoon?
À(dzá)bwèlà màsáná nthávi yánji?	What time will they come?
A(dza)bwela kudzasewela.	They will come to play.

Exercise 44.x.1. GOAL: Fluency in a series of conversationally related sentences. (Begin by listening to the sentences at least twice before looking at the book. Final goal is ability to produce the sentences ahead of the tape, or to produce a whole series of 4 sentences independently.)

ÀJohn ànápambana 'Std. 5' càká cátha.	John passed Std. 5 last year.
Sáfùnà kùkáyáng'ana nchíto tsópano.	He doesn't want to go and look for work now.
Áfuna kùphúnzila 'Std. 6' càká cá máwa.	He wants to go into Std. 6 next year.
Nánu, mùkàkáyàng'ana nchíto, mù(dzá)yáng'ana nchíto yánji?	(And you,) When you go and look for work, what sort of work will you look for?

NB The form /safuna/ is, in a sense, made up of /sí-/ plus /áfùnà/. It is thus a kind of obligatory contraction of these two elements. Notice that the syllable /sa-/ frequently keeps the length of two vowels in this kind of word.

NB Also the length of the sound written /-ng'-/ in /kuyang'ana/.

NB The word /mùkàkáyang'ana/ contains occurrences of both /-kà-/ 'if, when' and /-ká-/ 'go and'.

NB The word /ndìmàfúna/ has low tone on the subject prefix, whereas verbs with the tense prefix /-ma-/ usually have high tone on the subject prefix. Some speakers of Nyanja say that this difference has significance,but a definite statement on the nature of the difference cannot be made at this time. [This tonal pattern occurs in both sets of rec.]

NB The problem of the tones of possessive stems is again illustrated in 44.c.1. The pitches are: [¯ - - - ¯ ¯ ⊝ _].

NB The 3 pl. possessive stem is here spelled /ao/, and this is its spelling in the dictionary and the grammar. But some speakers, including the tape rec. for this exercise, have /~awo/. This variation may also be observed in the tribal designation /Yáò/, often pronounced /Yáwò/.

NB An interesting clue to the riddle of the tones of possessive stems is found in Line 4 and 5 of 44.c.2. Assuming that /cìpéwa/ and /zipéwa/ are tonally identical, these lines show fluctuation between

[... - ¯ - ¯ _]

and

[... - ¯¯ - _].

This suggests that nouns that end with two high pitches in this environment should be regarded as having tones / ´ˋ/, and a sequence like /cìpéwà cánga/ may be pronounced in either of two ways: [- ¯ (-) - _].

Ndì(mà)fúna kùphúnzila Cìnyànjá.	I want to learn Cinyanja.
Cábwìnò, máì.	All right, mother.
Mlòngò { wáthu wánga } àdzákúthàndizani.	My sister will help you.
Zíkòmò. Cábwìnò ndìthú.	Thank you.
À(dzá)bwela ntháwi yánji?	What time will she come?
Ndígániza (kuti) à(dzá)bwela pà 8 koloko.	I think (that) she will come at 8 o'clock.

Exercise 44.c.1. GOAL: Making automatic the correlation between subject prefix and possessive stem for each person-number combination.

	'I want my money.'
ìnè	Ndífùnà ndàláma zanga.
ìyé	Áfùnà ndàláma zace.
ìfè	Tífùnà ndàláma zathu.
ìnù	Múfùnà ndàláma zanu?
ìwó	Áfùnà ndàláma zao.

Exercise 44.c.2. GOAL: As for 44.c.1. with the added problem of changing class concords.

	'I want my money.'
ìnè	Ndífùnà ndàláma zánga.
búkhu	Ndífùna bukhu langa.
ìyé	Áfùna bukhu lace.
cìpéwa	Áfùna cìpéwa cáce.
ìfè	Tífùna zìpéwa záthu.
gálìmòtò	Tífùna gálimòtò yáthu.
ìnù	Múfùna gálimòtò lánu?
mabúkhu	Múfùnà mabúkhu ánu?

ìwó	Afuna mabuku ao.
ndàláma	Afuna ndalama zao.
ìnè	Ndífuna ndalama zanga.

Grammar 44.A. The use of certain verb tenses in this dialogue.

Notice the use of the /-a-/ tense in:

Ndafuna kudzayang'ana nchito.

Ndimaganiza kuti mwapita kusukulu...caka catha.

Notice also the use of the /-ma-/ tense in the second of these sentences. All four verbs in these two examples illustrate the fact that the tense of a verb in one language (e.g. Nyanja) cannot always be predicted in terms of some tense that serves as its most frequent translation in some other language (e.g. English).

Grammar 44.B. Another category of verb prefixes.

The dialogues for Units 43 and 44 have contained the sentences:

Ndafuna kudzayang'ana nchito.	I want to look for a job.
...ndipita kutauni kukabvina ndi kukamwa nao.	I'm going to town to dance and drink.

The prefixes that are the subject of this note are /-ka-/ 'go and' and /-dza-/ 'come and'. In all of the above examples, they occur in infinitives, but they may also occur with tense prefixes:

Mukakagula nsomba...	If you go and buy fish...
Anadzatithandiza.	They came and helped us.

Note that /-ká-/ 'go and' has high tone, while the dependent tense prefix /-kà-/ (Note 43B) has low tone.

The word 'directional' will be used as a cover term to include /-ka-/ 'go and' and /-dza-/ 'come and'. The directional prefixes follow the tense prefix, if any. They differ from some tense prefixes also in that they may occur in the infinitive form, while the tense prefixes may not:

kukamawa	to go and drink
kudzamwa	to come and drink
kumamwa	to drink customarily

but not:

*kunamwa	to have drunk

For a complete description of Nyanja it would be necessary to investigate the tones of all verbs that contain the directional prefixes /-ká-/ and /-dzá-/, in combination with /-na-/, /-a-/, etc., and in forms both with and without object prefixes and locative enclitics (/-ko/, /-po/, /-mo/). In the absence of the data needed for most of these sets of forms, the student may still try making his own observations and drawing his own conclusions about infinitives that include directional prefixes.

(1) The infinitive prefix /ku-/ is low.

(2) The directional prefixes are high.

(3) With verbs whose stems have one or two syllables (/kukadya, kukagwila/), the stem syllables are basically high. If the infinitive is the last word in the sentence, however, its last syllable is low. [This is simply another example of the general rule that no declarative sentence ends with high pitch.] Thus:

...kukágóná. [..._--_] (Exercise 44.b.1.,Line 1)

but:

...kukágwílá nchito. [..._---...](44.b.1.,Line 3)

Three-syllable stems are a bit more complex: the first and third syllables of the stem are high, but the middle syllable is not. Thus, Line 4 of 44.b.2 has /...kukayang'ana njinga./ If the infinitive is the last word in the sentence, its last syllable has low pitch (cf. the general rule cited above), but the low-toned syllable that precedes it has either a noticeably rising pitch, or a pitch intermediate between the pitches of the immediately adjacent syllables:

kudzayang'ana nchito. [_ ¯ ¯ ¯ ¯ ¯ _]

but

...kudzasewela. [_ ¯ ¯ ˊ _] or [_ ¯ ¯ - _].

Grammar 44.C. Possessive stems. Certain of the personal possessive stems have appeared in /kwanu/ 'at your place' and /kwathu/ 'at our place'. The full set of personal possessive stems is:

	Singular	Plural
1.	anga 'my'	athu 'our'
2.	ako 'your' (sg., not very respectful)	anu 'your'
3.	ace 'his/her'	ao 'their'

The concordial prefixes used with these stems are:

Class 1	w-
2	#-
3	w-
4	y-
5	l-
6	#-
7	c-
8	z-
9	y-

	10	z-
diminutives	12	k-
	13	t-
	14	w-
	15	kw-
locatives	16	p-
	17	kw-
	18	mw-

The form /kwanu/, then, is a combination of the general locative prefix (Class 17) and the second person plural possessive stem.

The personal possessives are illustrated in the dialogue for this unit, and in Exercise 44.c.1 and in 44.c.2. In all these instances, however, the possessive is either the first or the last word in the sentence. Examples of possessives in the middle of the sentence will be found in Exercise 45.c.1.

The tone pattern of all these possessives seems to be high on the first syllable and low on the second. Notice however that when the noun that precedes it ends in a high tone, there may be a downstep from the one word to the other:

...buku langa. [ ] (typical of 44.c.2.)

but:

Buku langa... [ ] (Exercise 45.c.1, Sec. 2, Line 1.)

UNIT 45

DIALOGUE: C is still looking for work.

NB The question of the tonal characteristics of /lìtì/ was raised in an earlier marginal note. This rec. of the first sentence in the dialogue has low tone on /lìtì/ and also on the syllable that precedes it. But in the other set of rec., the tones are /mùnábwélá lìtì/.

NB In the phrase /kumene ndigapeza nchito/, the tone of the subject prefix is high. The subject prefix is low in most verbs that contain the prefix /-nga-/, but after /~mene/ it is high.

-E- (Msonthe?)	
Kòdí ìnù àPéter, mùnábwéla lìtì?	Oh, Peter, when did you come (to town)?
-C- (not Peter C. Vernon)	
Ndìnábwéla mìlùngù ìtátu yápìtáyo.	I came three weeks ago.
-C-	
kumene	a place where
Kòdí mùkùdzíwa kùméné ndíngàpézé nchíto?	Do you know where I can find a job?
-E-	
Kùlíbé nchítò kùnò.	There's no work around here.
Múmàdzíwa kùpánga nchíto yánji?	What kind of work do you know (how) to do?
-C-	
Ndímàdzíwa kùcíta táìpì.	I know how to type. ('...to do typing.')
-E-	
Kùcíta táipi.	Oh, typing.
-C-	
Índé, bàmbò.	That's right.
-E-	
mphamvu (9,10)	power, ability, strength
Kòmà ìménèyi sí nchíto yámphámvu.	But that's not hard physical labor!

NB An earlier marginal note raised the question of tonal fluctuation of subject prefixes before /-ma-/. In this dialogue, the word /àmàfúna/ occurs in 'Dialogue for Learning', but /ámàfúna/ is found in 'Dialogue for Fluency', and in both places in the other set of rec.

Ámàfúna nchíto yámphámvu.	They want (people for) hard physical labor.

-C-

Ìnè ndìlì ndí zàká '16'.	I'm sixteen years old. ('I have sixteen years!')
-tha	to be able
Síndíngàthe kùgwíla nchíto yámbíli.	I can't work very hard. ('I can't Ho a lot of work.')

NB The pitches of /ndí/ plus /zàká/ are [¯¯¯], even at the slow tempo heard in the rec.

Exercise 45.a.1. GOAL: Fluent production of /-nga-/ forms of a number of verbs.

kubwéla	Tìngàbwèlè máwa.	We can return tomorrow.
kùpíta	Tìngàpìtè máwa.	We can go tomorrow.
kùwáóna	Tìngáwáóne máwa.	We can see them tomorrow.
kùphíkila cákúdya	Tìngàwáphíkile cákúdya.	We can prepare food for them tomorrow.
kùlówa munyùmbá	Tìngàlowe m'nyùmbá.	We can enter the house tomorrow.
kùgúlitsa nyàmà	Tìngàgùlìtsè nyàmà máwa.	We can sell meat tomorrow.
kùcòká pànò	Tìngàcòkè pànò máwa.	We can leave tomorrow.

Exercise 45.ab.1. GOAL: Contrast of /-nga-/ form with infinitive form of a single verb in a pair of conversationally related sentences.

Ndífuna kùyánkhula nánu.	Ndìngàyànkhùlè nánu?
Ndífuna kùbwéla pànò máwa.	Ndìngàbwèlè pànò máwa?
Áfuna kùtíbvútìtsa kwámbíli.	Àngàtíbvútitse kwámbíli?
Tífuna kùyénda pànsí.	Tìngàyèndè pànsí?
Tífuna kùmúphúnzitsa cìzùngù.	Tingamuphunzitse cizungu?
Tífuna kùwóluka tsópano.	Tìngàwòlùkè tsópano?

Exercise 45.ab.2. GOAL: Use of /-nga-/ forms and infinitives in longer sequences of conversationally related sentences.

Mùngàndíphúnzitse cìzùngù?

Ndímàyànkhúla cìzùngù,
kòmà síndídzìwa
kùcíphúnzitsa.

Kòmà ndíganiza mùngàndíthándiza pàng'óno.	But I think you can help me a little.
Cábwìno. Tìdzáyesa.	All right. We'll try.

Tìngàwèlùkà nthàwi yánji?

Ndíganiza pà 4:30.

Síndíngàcóke pànchíto
pà 4:30.

Ndífuna kùbwèluka pa 5:00.

Exercise 45.c.1. GOAL: Using the full range of subject prefixes with /-li/.

NB The speaker who voiced 45.c.1 pronounces all the sequences of the form /ùlì kùtì/ with no high tones whatever. In the other set of recordings, the tones are consistently /ùlí kùtì/.

'Where is the market?'

Classes 3,4:

msìkà	Msìkà ùlì kùtì?	Ùlì pàfúpi ndí pànó.
mpàndò	Mpàndò ùlì kùtì?	Ùlì mùnyùmbá.
mìpàndò	Mìpàndò ìlì kùtì?	Ìlì mùnyùmbá.
mléto	Mléto ùlì kùtì?	Ùlì pàfúpi ndí pànó.
mìdzì yánu	Mìdzì yánu ìlì kùtì?	Ìlì pàfúpí ndí pànó.
mìndá yanu	Mìndá yánú ìlì kùtì?	Ìlì pàfúpí ndí pànó.

mùndá wánu	Mùndá wánu ùlì kùtì?	Ùlì pàfúpi ndí pànò.
mùdzì wánu	Mùdzì wánu ùlì kùtì?	Ùlì pàfúpi ndí pànò.
Classes 5,6:		
bukhu langa	Bukhu langa lili kuti?	Lìlì m̀'nyùmbá.
mabukhu anga	Mabukhu anga ali kuti?	Àlì m̀'nyùmbá.
dzìlà	Dzìlà lánga lìlì kùtì?	Lili m'nyumba.
màzìlà	Màzìlà ánga àlì kùtì?	Ali m'nyumba.
khásu	Khásu lánga lìlì kùtì?	Lili m'nyumba.
màkásu	Màkásu ánga àlì kùtì?	Ali m'nyumba.
màlàyá ánga	Màlàyá ánga àlì kùtì?	Àlì m̀'nyùmbá.
Classes 7,8:		
cálìcì 'church'	Cálícì cáthu cìlì kùtì?	Cìlì kùZòmbá.
cìpàtàlà	Cìpàtàlà cáthu cili kuti?	Cìlì kuncheu.
cìpéwa cánga	Cìpéwa cánga cìlì kùtì?	Cìlì mùnyùmbá.
zipéwa	Zìpéwa záthu zìlì kùtì?	Zìlì m̀'nyùmbá.
zìnthù záthu	Zìnthù záthu zìlì kùtì?	Zìlì m̀'nyùmbá.
cákúdya cáthu	Cákúdya cáthu cìlì kùtì?	Cìlì m̀'nyùmbá.
Classes 9,10:		
nyàmà váthu	Nyàmà yáthu ìlì kùtì?	Ili m'nyumba.
nyùmbá yánu	Nyàma yáthu ìlì kùtì?	Ìlì pàfúpi ndí pànò.

NB The word for 'shirt' is /màlàyá/ in this set of recordings, but /màláyá/ in the other set. The same is true for the pronunciations /gálìmòtò/ and /gálímòtò/. Both are words of three or more syllables, high at one end and low at the other. The student should watch for other examples of this kind of non-significant variation.

NB In both sets of recordings, the pitches of /cipewa cathu/ are:
[- ¯ ¯ ◎ _]
while those of /cakudya cathu/ are [- ¯ ¯ ◡ _].
This may mean that the nouns should be written /cákúdyá/ and /cìpéwà/, with different tones on the final syllables.

ndege	Ndége yáo ìlì kùtì?	Ílì kwáo.
ndàláma zánga	Ndalama zanga zili kuti?	Zili ku banki.
nkhúku zanu	Nkhuku zanu zili kuti?	Zili m'nyumba.
nyùmbá zánu	Nyumba zanu zili kuti?	Zili pafupi ndi pano.
njìngá yánga	Njìngá yánga ili kuti?	Ili m'nyumba.
njìngá zathu	Njìngá záthu zili kuti?	Zili m'nyumba.

Classes 12,13:

kànjìlà	Kànjìlà káthu kàlì kùtì?	Kàlì ùkò.
kàmtsínje		
tìmìtsínje		
kànkhúku		
tìnkhúku		
kànyànjá		
tìnsómba		

(Each section of the foregoing exercise may be practiced separately in the beginning. Eventually however the cue words from the entire exercise should be given at random.)

NB The combination of interrogative intonation plus final tones /ˋˊ/ is worth careful listening. In Line 1 of 45.c.2, for example, the upglide on the first syllable of /pànsí/ is quite accentuated in the question, in contrast to the statement.

NB An earlier marginal note called attention to the long /a/ in contractions of /si/ plus verbs that begin with /a/. The word /sali/ in Line 2 of 45.c.2 provides a striking example.

Exercise 45.c.2. Affirmative vs. negative forms containing /-li/.

címàngà	Címàngà cìlì pànsí?	Is the maize on the floor/ground?
	Sícílì pànsí.	It isn't on the floor/ground.
	Cìlì pàtébùlò.	It's on the table.
mábúku	Mábúku àlì pànsí?	Are the books on the floor?
	Sálì pànsí.	They are not on the floor.
	Àlì pàtébulo.	They are on the table.

buku

zobvala

mazila

Exercise 45.x.1. Recombination of previously studied material in the form of short conversations. (Begin each section by listening to it without the book. Eventually, you should be able to take either part in the conversation, and/or to say each sentence ahead of the tape.)

Àjóhn àlí kùtì?	Where is John?
Síndídzìwà.	I don't know.
Kodi àpìtà kùmsìka?	Has he gone to the market? yet.
Sánàpíte kùmsìkà.	He hasn't gone to the market.
Ndiganiza kuti ali pafupi ndi sukulu.	I think he is near the school.

****

Ndingakuthandizeni bwanji?	How can I hlp you?
Mungandiuze kumene ndíngagule malalanje?	Would you tell me where I can buy oranges.
Kulibe malalanje tsopano.	There are no oranges these days.
Zikomo.	Thank you.

Grammar 45.A. The verb prefix /-nga-/ 'may, can'.

The prefix /-nga-/ occurs in:

...kumene ndingapeze nchito.	...where I can find work.
Sindingathe kugwila nchito yambili.	I can't do much work.

also, from earlier units:

Ndingakwele basi?	Can I take a bus?
Mungandiuze njila yace?	Can you tell me the way to it? ('Can you tell me its way?')

Notice that when a verb form contains /-nga-/, its final vowel is /-e/ and not /-a/ as it is in most other forms of the verb.

Of the meanings of verb forms that contain /-nga-/, Price (p.183) says that 'there is a disposition on the part of the subject, or other favourable circumstance, to carrying out the action. That is, /-nga-/ may be translated 'can', so long as it is not taken to imply physical ability.' This statement accords with the four examples cited at the beginning of this note. Observe that in the verb form where physical ability is in fact under consideration (/Sindingathe kugwila nchito yambili./), the /-nga-/ is used together with the root /-th-/, which does carry a meaning of physical ability.

A final question concerning /-nga-/ has to do with its status relative to the other lists of prefixes--tense prefixes and directional prefixes--which have been discussed in earlier notes. With respect to its meaning, /-nga-/ does not fit obviously with either group: it has to do neither with time nor with spatial direction. From the point of view of form, it differs from both groups in that it requires a final /-e/ on the verb form in which it appears. But what about its position relative to other slots in the verb structure? This question may best be answered by breaking it down into a series of simpler questions, each of which can be answered yes or no by a native speaker of the language:

(a) Can /-nga-/ occur in the same word as any of the tense prefixes:

* Anangandiuze...	He was able to tell me...
* Mwangakwele basi?	Were you able to take the bus?
* Timangayankhule Cinyanja.	

etc.

(b) Can /-nga-/ occur in the same word as either of the directional prefixes:

* Tingakagwile nchito.	We can go and work.
* Angadzatithandize.	They can come and help us.

Tonally, the /-nga-/ forms without object prefix are fairly simple. The student may want to listen to the examples in the dialogue and in Exercises 45.a.1, 45.ab.1, 45.ab.2, and the last section of 45.x.1.

The simplest /-nga-/ forms are the affirmative ones with no object prefix: /tingabwele/. In these, all tones are low, except for the two instances after the particle /¯mene/; these latter will be discussed in a later unit.

Next simplest are affirmative /-nga-/ forms with object prefix, where the object prefix is high. (cf. the corresponding forms of the /-a-/ tense).

The only example of a negative /-nga-/ form is /Sindingacoke/. The student should check the tones on a number of other verbs, including /sindingadye/ (for monosyllabic stems), /sitingaweluke/ (for trisyllabic stems), /sindingaligule/ (for the combination of negative with object prefix), etc. Observations on these matters may be entered here:

Grammar 45.B. The infinitive. This verb form has been used in the earlier units of Part II but has not been made the subject of explicit comment. Numerous examples of it have occurred, among which are:

Mumawaphunzitsa kugwila nchitoyo...?	Do you teach them to do that work..?
Ndipita kutauni kukabvina.	I'm going to town to dance.
Mumadziwa kugwila nchito yanji?	What (kind of)work do you know (how) to do?
Si kwabvutitsa.	It is not (a matter of) causing her trouble.
Ndabwela kudzakuonani.	I've come to see you.

The infinitive begins with the prefix /ku-/. It may contain /-ma-/ or one of the directional prefixes /-ká-/ or /-dzá-/, and also an object prefix, but not one of the tense prefixes /-na-/, /-a-/ or /-dza-/.

The infinitive shares with nouns the characteristic that it may serve as the subject of a sentence, and that it may be modified by possessives and other adjectival expressions:

kuphunzitsa kwao	their teaching

Kuena Cinyanja {kobvuta.
{kumabvutitsa azungu.

Grammar 45.C. The special verb /-li/.

The special verb /-li/ appears in:

Ndili ndi zaka '16'.	I'm 16 years old. ('I'm with 16 years.')
Kulibe nchito kuno.	There's no work around here.

and from Cycle III:

Muli bwanji?	How are you?
Ndili bwino.	I'm fine.

Compare also:

Tinali kumudzi.	We were at the village.

The stem /-li/ is called a verb because like other things that we have called verb stems it can be preceded by subject prefixes and tense prefixes, and because it has negative as well as affirmative forms.

It differs from other verb stems in a number of conspicuous ways:

(1) It has no infinitive form such as a hypothetical */kuli/.

(2) Its stem ends in /-i/, not in /-a/.

(3) Its negative forms do not contain the prefix /si/; instead they contain the suffix /-be/:

Kuli ndalama.	There is money.
Kulibe ndalama.	There is no money.

The construction /-li ndi/ is frequently translated into English as 'to have'.

Ndili ndí zaka '16'.	I'm sixteen. ('I have sixteen years.')
Muli ndí ndalama?	Do you have the money?
Kuli kubvina.	There's dancing.
M'nyumba muli mipando itatu.	There are three chairs in the house.
Pano pali ndalama.	There's some money here.

With subject prefixes from Classes 1-15 (i.e. the non-locative classes), the construction /-li ndí/, literally 'be with' is very frequently translatable into English with 'have', as in the second of the above examples.

With locative prefixes (Classes 16-18), there is a similar construction but without /ndí/. These are illustrated in the last three examples, where the locative subject prefixes have been underlined twice.

The negative of both these constructions has /-libe/, without /ndí/:

Ndilibe ndalama.	I have no money.
Kulibe ndalama.	There is no money.

When /-li/ is followed directly by a place expression, however, the /si-/ negative is used:

Ali pano.	He is here.
Sali pano.	He is not here.

The negative of the /-na-/ tense /tinali kumudzi/ is /sitinali kumudzi/.

The affirmative forms (/ndili/, /cili/, /kuli/, etc) generally have low tone on both syllables:

Uli pafupi ndí pano. (Exercise 45.c.1. Col. 3)

but in questions before /kuti?/ 'where?', the tone of the second syllable is usually high:

Msika ulí kuti? (45.c.1, Col.2)

Negative forms with /-be/ have tones low, high, low:

kùlíbè nchito kuno.

Negative forms with /si-/ have high tone on the first syllable, low tone on the last (i.e. the root /-li/), and apparently free fluctuation on the intervening syllable:

Sícilì pansi. (Exercise 45.c.2, Line 1)

but:

Sízilì pansi. (45.c.2., Line 5)

UNIT 46

DIALOGUE: 'How's the work going?'

-F-	
Nchíto ìkùyèndà bwánji?	How's the work going?
-G-	
conco	thus, so
Nchíto ìkùyénda cónco bàmbò.	The work is going so-so (sir).
-F-	
-topa	to get tired
Kòdí símúnàtópe?	Aren't you tired yet?
-G-	
Tàtòpá, kòmà títání nàngà?	I'm tired, but what can I do ?
-G- (continues)	
Sí ndáláma.	It's not the money.
-F-	
-landila	to receive
tsiku (5) masiku (6)	day
Mùkùlándila ndàláma zìngáti pàtsíku?	How much/How many shillings do you get per day?
-G-	
Mùkùdzíwa ìnù.	Well, you know.
mzungu (1,2)	European
Nchíto yá àzùngu ìlíbé ndàláma.	Work for Europeans doesn't pay much. ('Work of Europeans isn't money.')
-F-	
Pèpáni àcìmwéne.	Sorry, (brother)!

-F- (continues)

Ìfè tìkùlándila ndàláma zámbíli ndìthú.	I'm getting a great deal of money.

-G-

NB The word /eti/ is generally pronounced with a very high,rapidly falling pitch on the first syllable. Here, however, it has low pitch. This indicates that the high pitch, when heard on this word, should probably be regarded as a part of the 'intonation', rather than of the 'tone' pattern of the word itself.

Mùkùlándila ndàláma zámbíli ètì!	You are (getting a lot of money)?!

-F-

Ee, ndìthú.	Yes, indeed.

-F- (continues)

Ndìkùlándila ndàláma zìtátu pàtsíku.	I'm getting three shillings a day.

-G-

mwai	good fortune
Mùlì ndí mwàì ànzáthu.	Well, you are lucky, my friend.

Exercise 46.a.1. GOAL: Fluency in recognizing and treating as interchangeable the longer and shorter forms of /-li ku-/ tense.

'Is Mother washing clothes?'

NB The two sets of recordings again provide documentation of the free fluctuation of tone before /kùtì/: /mùkùpítá/ or /mùkùpítà/.

Àmáì àlì kùcápa zôbvála?	Àmáì àkùcápa zôbvála?
Mùkùpíta kùtì?	Mùlì kùpítá kùtì?
Ndìkùpitá kùLímbe.	Ndìlì kùpíta kùLímbe.
Nchíto ìkùyénda bwìnò.	Nchíto ìlì kùyénda bwìnò.
Mùkùcókela kùtì?	Mùlì kùcókéla kùtì?
Ndìkùpéneka kwámbíli.	Ndìlì kùpéneka kwámbíli.
Sákùgwíla nchíto tsópano.	Sáli kùgwíla nchíto tsópano.

Exercise 46.a.2. GOAL: To practice alternation between the /-li ku-/ tense and other tenses.

Mâì àlì kùcápa zôbvála tsópano.	Mother is washing clothes now.

Ámàcépa zòbvála tsíku ndí tsíku.	She washes clothes every day.
Àná àlì kùsámba tsópano.	The children are bathing now.
Ámàsámba tsíku ndí tsíku.	They bathe every day.
M̀phùnzìtsì àlì kùpíta kùsùkúlu tsópano.	The teacher is going to the school now.
Ámàpíta kùsùkúlu tsíku ndí tsiku.	He goes to the school every day.
John àlì kùphúnzila kwámbíli tsópano.	John is studying hard now.
Amaphunzila kwambili tsiku ndi tsiku.	He studies hard every day.

Exercise 46.b.1. GOAL: Fluent switching of concords with /-o-/ forms.

Singular	Plural
mùnthù wôkóndwà	ànthù ôkóndwà
cìnthù côbvála	zìnthù zôbvála
njìlà yôpítá kùBlántyre	njìlà zôpítá kùBlántyre
m̀sèù wópíta kùBlántyre	mìsèù yópíta kùBlántyre
kànjìlà kópítá kùm̀tsínje	tìnjìlà tópíta kùm̀tsínje
m̀nyàmàtá wókwátìla	ànyàmàtá ókwátìla
mwànà wótópa	àná ótópa
m̀lìkà wógúlítsila nyàmà	mìlìkà yógúlítsìla nyàmà

NB The fluctuation between pitches [̂] and [́] on the first syllables of /-o-/ forms is illustrated in the difference between the rec. of /mùnthù wôkóndwa/ and /m̀sèù wópíta/ in 46.b.1. It is also interesting that the other set of rec. have /mùnthù wôkóndwa/. Compare also the two instances of /àná otopa/ in these rec.

Note also that even where there is no perceptible downglide in pitch, the /-o-/ usually remains long in duration.

[There is a negative counterpart to the /-o-/ form:

Osapeneka.	No doubt.
cf. -peneka	to doubt

This consists simply of /osa-/ plus the verb stem (with or without an object prefix). It is invariable: that is to say, it is not subject to concordial agreement with nearby nouns.]

Exercise 46.b.2. GOAL: Further use of /-o-/ forms. Pairs of sentences.

Ndìkàfúnà kùpíta kùHálàlè, ndìdzàtèŋá njìlà yánji?	If I want to go to Halale (Rhodesia),which way can I take?
Njìlà yópíta kùHálàle ìlì kùtì?	Where or which is the way (road) to Harare?
Àkùfúna kùgúlitsa zìnthù.	They (he) want(s) to sell things.
(Zìnthù) zógúlitsa zìlì kuti?	Where are the things to be sold?
Ànthù ámbíli ámákhála kùnò.	Many people live here.
Ókhála kùnò ámànéna Cìnyànjá.	Those living here speak Nyanja.

Exercise 46.x.1. Recombination of familiar elements in new sequences of conversationally related sentences.

Nchíto ìkùyénda bwánji?	How is[your]job?
Ìkùyénda bwìnò pàng'óno.	Not so bad.
Ndì yóbvúta?	Is it hard?
Èè, ìkùndíbvútitsa kwámbíli.	Yes, it gives me a hard time.

****

Màphùnzìlò àkùyénda bwánji?	How are studies?
Àkùyénda bwìnò kwámbíli.	Just fine.
Mùnálemba màyèsò lèlò?	Did you have an examination today?
Índé, bàmbò.	Yes, sir.
Ànálí óbvúta?	Was it hard?
Ìàì. Sánàlì óbvúta.	No, it wasn't hard.

****

Múmàlémba màyèsò àngáti pàmùlùngù?	How many examinations do you have ('write') a week?

Tímàlémba ìwíli.	We have two.
Mùkùgánìza kuti mùdzápámbana màyèsò ámáwa?	Do you think you will pass tomorrow's exam?
{Síndídzìwà Kàyà}, bwànà.	I don't know, (sir).

****

Grammar 46.A. A 'tense' that includes the infinitive.

The dialogue for this unit contains numerous instances of what will be called the /-li ku-/ tense:

Nchito ikuyenda bwanji?	How is the work going?
Mukulandila ndalama zingati patsiku?	How many shillings are you getting per day?

The tense is often translated into English by use of the English 'present progressive' ('is_______ing'). The student must however avoid a mechanical equating of these tenses. So, for example, in:

Mukudziwa.	You know.

The English present progressive form is of course *'you are knowing' but such a form hardly ever occurs in English outside of the song 'For me and my gal', and even there it stands out like a sore thumb.

Note also the examples in the dialogue for Unit 45, where /mukudziwa/ occurs in one sentence and /munadziwa/ in another, with no difference in English translation. The /-li ku-/ tense in its shortest form consists of a subject prefix plus /-ku-/ plus a verb stem. The /-ku-/ may be followed by a directional prefix, an object prefix, or anything else that can occur between /ku-/ and the stem in an infinitive (cf. Note 45.A).

Alongside this briefer and more common form of the /-li ku-/ tense is a longer form from which the shorter form is apparently a contraction:

$$\text{Nchito}\left\{\begin{matrix}\text{ikuyenda}\\ \text{ili kuyenda}\end{matrix}\right\}\text{bwanji?}$$

$$\left.\begin{matrix}\text{Mukulandila}\\ \text{Muli kulandila}\end{matrix}\right\}\text{ndalama zingati?}$$

The longer and shorter forms seem to be synonymous, and completely interchangeable with one another.

The negative of the /-li ku-/ tense is formed with the prefix /si-/.

Sindinali kuyankhula naye.	I wasn't talking with him.
Sakufuna kuyankhula nane.	He doesn't want to talk with me.

Grammar 46.B. The /-o-/ form.

Although the dialogue for this unit contains no example of it, the /-o-/ form has appeared frequently in the earlier parts of this course. Thus, in Units 41-45:

nchito yomanga nyumba	the work of making houses
lolemba	Monday (i.e. '(the day) of writing' because this was the day of enrolling workers.
loweluka	Saturday (i.e. '(the day) of getting off (work')

as in the above examples, a reasonably good English translation of an /-o-/ form is sometimes of 'of ______ing'. This is by no means always the case, however:

zobvala	clothing (i.e.'(things) for putting on', cf. the verb /-bvala/ 'to put on (clothing)')

Another common use of the /-o-/ form in Nyanja is translated into English by adjectival expressions:

Ndidzakhala wokondwa kukhala kuno.	I'll be happy to live/stay here.
Muli wokwatila?	Are you married?

In connection with the discussion of the infinitive and the /-li ku-/ tense (Notes 45.A and 46.A), it is worthwhile to observe that when the verb stem is monosyllabic (e.g. /-dya/ 'to eat', /-mwa/ 'to drink') the corresponding form has /-aku-/ and not /-o-/:

kubvala	(/ku-/ plus a two-syllable stem)
zobvala	[things] to put on
kudya	(/ku-/ plus a one-syllable stem)
zakudya	[things] to eat

The student should be on the alert to see whether occasional forms like */yakupita/ and */zakubvala/ ever occur, and if so, whether they are interchangeable with the /-o-/ forms.

The tonal aspect of the /-o-/ forms presents an interesting feature, which the student may discover for himself by listening carefully to the recordings of Exercises 46.b.1., 46.b.2.

In many but not all instances, the /-o-/ syllable has a short, rapid downglide in pitch, and the duration of the vowel itself may be a little greater than usual. We could symbolize this pronunciation graphically as:

óòbvúta [\ ˉ ˍ] (cf. 46.x.1, Sec. 2, Line 6)

where the pitches are just the same as for the hypothetical form

• ákùbvúta [ˉˍ ˉˍ]

from which óòbvuta is historically derived.

Other instances of /-o-/ forms have simply a short, high vowel:

yópíta [ˉ ˉ ˍ]

The first stem syllable that follows the /-o-/ syllable is high, as in the above examples, and the last syllable of a disyllabic stem may also be high:

yópítà....
or
yópítá....

In the recordings for 46.b.1, /wôkondwa/ (Line 1) and /wópita/ (Line 4) are examples of simple high pitch on the first syllable, while /côbvala/ (Line 2) and /tôpita/ (Line 5) have falling pitch on the first syllable. The student should listen to those examples, and then decide for himself which is found on each of the other /-o-/ forms in the exercise.

UNIT 47

DIALOGUE: A conversation on the way home from work.

-A-	
-ima	to stand, wait
Àpéter! Tàímànì.	Peter! Wait!
Ndífùnà kùyánkhula nánu.	I want to talk with you.
-B-	
Cábwìnò bàmbò.	All right, (sir).
-A-	
Mùkùcókéla kùtì?	Where are you coming from?
-B-	
Kùnchíto.	From work.
-A-	
Mùkùcókela kùnchíto?	You're coming from work?
Nàngà mùkùpíta kùtì?	(And) where are you going?
-B-	
Ndìlì kùpíta kùmùdzì.	I'm going home.
-A-	
Mùlì kùpíta kùmùdzì ětì?	Oh, so you're going home?
-B-	
Ndàtòpá kwámbíli.	I'm very tired.
-A-	
Mwàtòpá?	Oh, you're tired?

NB The tones of the /-a-/ indicate that this is a 'high 'verb, in the sense discussed in 43.A.
Compare also the tones of /tatopa/ in the dialogue for Unit 46.

-B-

Nàngà mùngàthè kùbwéla kùnyùmbá kwánga máwa?	Can you come to my house tomorrow?

-A-

Ndìdzákhala wôkóndwa kwámbíli.	I'll be very pleased.

-A-

cifukwa (7)	cause, reason, because
mau (6)	words, sound, speech
Cábwìnò, cìfúkwá ndîlì ndí máu.	Oh, fine, because I have something to say (to you).

NB The high tone on the first syllable of /mau/ is /ndí máu/, vs. the tones /màú/ in the sentence that follows. The same tones were observed in the other set of rec.

-B-

Màú ánjì?	Waht (kind of) (words)?

-A-

-uza	to tell
Síndíngathe kùkúuzani lèlò.	I can't tell you today.

-A-

Kòmà ndífuna mùbwèlé máwa.	But I want you to come tomorrow.

-B-

Cábwìnò.	All right.

-A-

Zíkòmò.	Fine!

NB The tones on the initial syllable of /mnyumba/ differ in the two sentences in the first line of 47.ab.1. Cf. also the high tone on /kúmudzi/ in the examples for 47.B. This is apparently another instance of a high tone (i.e. the last tone of /lòwàní/) spreading over an adjacent syllable.

Exercise 47.ab.1. GOAL: Imperative vs. subjunctive verbs, affirmative.

Lòwàní m'nyùmbá.	Mùlòwé m̀'nyùmbá.
Còkàní pànò.	Mùcòké pànò.
Phùnzìlánì màphùnzìlò á máwa.	Mùphùnzíle màphùnzìlò ámáwa.
Wèlùkáni pà 4 koloko.	Mùwèlúke pà 4 koloko.

Pìtàni kùtáuni.	Mùpìté kùtáuni.
Yànkhùláni Cinyànjá.	Mùyànkhúle Cinyànjá.
Ìdyàní mázìlà àwíli.	Mùdyé mázìlà àwíli.
Phìkàni cákúdya.	Mùphìké cákudya.

Exercise 47.ab.2. GOAL: Facility in alternating final /-a/ and /-e/ according to whether the imperative has an object prefix.

Thàndìzáni mwàná.	Help the child.
Mùthándizeni.	Help him/her.
Thàndìzáni àná.	Help children.
Àthándízeni.	Help them.
Gùlàní khásu.	Buy a hoe.
Lìgúleni.	Buy it.
Gùlìtsáni címàngà.	Sell (maize) corn.
Cìgúlitseni.	Sell it.
Càpàní malàyá.	Wash the shirt.
Àcápeni.	Wash it.
Kwèlàní basi.	Get on/take the bus.
Lìkwéleni.	Take/get on it.
Ìdyàní nyàmà.	Eat the meat.
Ídyèni.	Eat it.
Lèmbàní máyèsò.	Take exams.
Àlémbènì.	Take them.

NB The point discussed in the preceding marginal note receives further amplification in 47.ab.2, where the first syllable of noun objects is regularly raised.

But in the other set of rec., the simple imperatives (/thandizani/, etc.) all have low tone throughout; under those circumstances, the first tone of the noun object of course remains low.

Exercise 47.ab.3. GOAL: Facility in alternating between affirmative and negative.

'Buy only two fish.'	'Don't buy three.'
Mùgùlé Gùlàní nsómba zìwíli bàsì.	Mùsàgúle zìtátu.

Phìkàní Mùphìké	mázìlà àwílì bàsì.	Mùsàphíke àtátu.
Thàndìzání Mùthàndìzé	áná àwílì bàsì.	Mùsàthàndízé àtátu.
Pàngàní Mùpàngé	míláto ìwíli bàsì.	Mùsàpángé ìtátu.
Gùlìtsáni Mùgùlìtsé	nkhúku zìwíli bàsì.	Mùsàgùlítse zìtátu.

Exercise 47.ab.4. **GOAL:** Use of various imperative and subjunctive verb forms in short series of conversationally related sentences.

AJohn áfuna (kuti) tìcìté ciáni lèlò?	nt to
Áfunà (kuti) tìpìté kúmùndá.	He wants us to go to the garden.
Tìsàpìté kùmùndá tsópano.	Let's not go to the garden now.
Múfunà (kuti) tìkhàlé pànò ètì?	Do you want us to stay here?
Ùzàní mábwènzí ánu àbwèlé kùnò cìfúkwá ndífunà kùyánkhula náo.	Tell your friends to come here; I want to talk to them.
Cábwìnò. Ndìkáwáuza tsópano.	OK, I'll tell them right now.
Kòmà síndífunà {àbwèlé / afike} tsópano.	But I don't want them to come now.
Múfunà (kuti) àfìké ntháwi yánji?	What time do you want them to arrive?
Àfìké pà 5 koloko.	They should arrive at 5 o'clock.

Exercise 47.c.1. GOAL: Facility in using the right concord in a possessive according to whether the noun has a locative prefix.

nyùmbá yáo	their (his) house
kùnyùmbá kwáo	at their house
m̀'nyùmbá mwáo	in their house
mùndá wáo	their garden
kùmùndá kwáo	at their garden
mìndá yáo	their gardens
kùmìndá kwáo	at their gardens
sùkúlù láo	their school
kùsùkúlu kwáo	at their school
njìngá záo	their bicycles
pànjìngá páò	on their (his) bicycle
dzíko láo	their country
m̀'dzíko mwáo	in their country

Grammar 47.A. Imperatives.

The first line of the dialogue for this unit contains the imperative form /taimani/. This is one of four approximately synonymous imperative forms:

	Singular	Plural(or courteous singular)
Without /ta-/	ìmà	ìmàní
	bwèlà	bwèlàní
	etc.	etc.
With /ta-/	tàímà	tàímànì
	tàbwélà	tàbwélànì
	etc.	etc.

(cf. Price, p. 209)

The singular forms, like all the second person singular forms, are used only with children and with others for whom it is not appropriate to use the plural of respect.

Imperative verbs have no characteristic prefix other than the optional /ta-/ discussed above. But a monsyllabic stem is preceded by a dummy prefix /i-/:

	Disyllabic Stem:	Monosyllabic Stem:
Stem:	-ima, -bwela	-dya
Sg. Imper.	ima, bwela	idya
Pl. Imper.	imani, bwelani	idyani

Imperatives may, however, take certain of the prefixes which are used with other verbs, most notably the object prefixes. When an imperative verb contains an object prefix, it has stem final /-e/, followed in the plural by /-ni/.

gùlà̱ní	buy!
lìgúlè̱nì	buy it (Class 5, e.g. a book)
cìgúlè̱nì	buy it (Class 7, e.g. a hat)

The forms that serve as negative imperatives will be discussed below, in Note 47.B.

Exercises 47.ab.1 and 47.ab.2 contain imperative forms of 14 different verb stems. The student may want to listen to them before reading the following comments on their tones. Make separate statements for imperatives without object prefixes, and imperatives with object prefixes.

In imperative forms without object prefixes (e.g. /lembani/), all tones are low. The sole exception is /phunzilani/ (47.ab.1, Line 3).

In those imperative forms that have object prefixes (e.g. /muthandizeni/) the object prefix syllable is low, and at least the first stem syllable is high. An exception, however, is found with the monosyllabic stem /-dya/ in /idyeni/.

The student should check these observations, based on the tape recordings, against the usage of his own tutor. The purposes of this checking are (1) to find out whether all speakers use the same tones on these forms, and (2) if substantial agreement exists, to discover whether other monosyllabic stems (e.g. /-mwa/ 'to drink') are comparable to /-dya/ in these forms, and whether there are other verbs that act like /-phunzila/ in the imperative.

Grammar 47.B. Subjunctive verbs.

The dialogue for this unit contains the sentence:

Ndifuna mubwele mawa.	I want you to come tomorrow.

The word /mubwele/ 'that you should come' consists of subject prefix, verb stem, and final /-e/. Subjunctive forms, like imperatives, never have tense prefixes, but may have object prefixes. Unlike imperatives, subjunctives may and in fact must have subject prefixes.

Subjunctive forms are regarded as less blunt than imperatives, and are often used instead of imperatives in giving requests or orders:

Imper:	Bwèlàní kùnò.	Come here.
Subjunc:	Mùbwèlé kùnò.	
Imper:	Lìgúlènì.	Buy it. (Cl. 5).
Subjunc:	Mùlìgúlè.	

The negative subjunctive, which may also be used as a negative imperative, contains the prefix /-sa-/, which is found after the subject prefix and before the object prefix (if any) and the stem:

mùsàtìnéne	don't talk about us
tìsàlìgúlè	let's not buy it (Class 5)

There is a phrasal construction which will not occur in a basic dialogue until Unit   , but which should be mentioned in connection with the imperative and subjunctive forms:

Tíyèni tìpìté kúmùdzì.	Let's go home.

This construction seems to be used only in the first person plural. It consists of /tiyeni/ plus a first person plural subjunctive, and is usually translatable into English with 'Let's....'. It will be called the 'hortative' construction.

The tonal side of the subjunctive forms requires very careful listening. In checking the data, bear in mind that the formulas for subjunctive without object prefix and singular imperative with object prefix are the same as far as prefixes and suffixes are concerned:

personal or class prefix + root + final /-e /

Probably the basic tonal pattern for affirmative subjunctives without object prefixes has low tone on the subject prefix and the first syllable of the stem, and high tone on the second syllable of the stem: /mugulitse/

in 47.ab.3, Line 5, and /abwele/ in 47.ab.4, Line 5. But there are numerous apparent exceptions to this tentative rule. The student may want to gather additional data and work out the rule for himself.

The five recorded examples of the negative subjunctive (e.g. /musagule/) agree in having low tone on the subject prefix and the negative marker /-sa-/, and high tone on the next to last syllable of the stem. These few examples should however be supplemented by others, including negative subjunctives with object prefixes, and negative subjunctives that contain monosyllabic stems such as /-gwa/, /-dya/.

Grammar 47.C. Locative concords.

Notice in the dialogue for this unit the phrase /kunyumba kwanga/ 'to/at my house'. Compare the phrase /nyumba yanga/ 'my house'. The noun /nyumba/, in Class 9, ordinarily takes the concordial prefixes of that class, but when it is preceded by a locative prefix /pa-/ (16), /ku-/ (17) or /mu-/ (18), it is the class of the locative that determines the concords. So, for example:

nyumba yathu (9)	our house
munyumba mwathu (18)	in our house
galimoto langa (5)	my car
pagalimoto panga (16)	on my car
mugalimoto mwanga (18)	in my car
mudzi wathu (3)	our village
kumudzi kwathu (17)	at/to our village

Grammar 47.D. Future corresponding to /-li/.

The dialogue for this unit contains the sentences:

Ndìdzákhálà wókóndwa kwámbíli. I'll be very pleased.

The present tense equivalent for this would be:

Ndìlì wókóndwa kwámbíli. I'm very pleased.

The past tense is:

Ndìnálí wókóndwa kwámbíli. I was very pleased.

By analogy, one might expect the future to be:

* Ndidzali wokondwa kwambili.

but, instead, the verb /-khala/ is used, as in the first example in this note.

UNIT 48

DIALOGUE: Prospect of a business trip out of town.

-A-

Ìnè bàmbò ndìkùpíta kùBàláka.	I'm going to Balaka (,father).

-B-

NB The two successive recordings of /mubwelako liti/ differ strikingly with respect to the tone on /-a-/. The other set of recordings agrees with the second of these: /músbwéláké lìtì/.

KùBàlảka?	To Balaka?
Múbwélako lìtì?	When are you coming[back] from there?

-A-

-khulupila	to trust, expect
Ndíkhúlupilila ndìkákhálako mìèzì iwíli, cìfúkwá ndìkùkácíta zìnthù zámbíli kùménèkò.	I expect to (go and) be there (for) two months, because I'm going to (go and) do a lot of things there.

-B-

NB The object prefix /-wa-/ in /ndímàwàdzíwa/ has low tone; object prefixes are almost always high.

Èè. Ndímàwàdzíwa ànthù áPeace Corps.	Yes, I know the Peace Corps people.
-culuka	to be much, to increase
Ìnù ànthù áPeace Corps mùlì ndí nchíto yócúluka kwámbíli.	You PCV's have a lot of work

-A-

NB The alternative pronunciations /ao/ and /awo/ were pointed out in an earlier marginal note. This recording of /ndi zoona/ provides an example of a similar fluctuation between /oo/ and /owo/.

The word /zoona/ itself, often translated 'truth', is probably simply the /-o-/ form of the verb 'see'.

Ndì zóóna.	That's the truth.

-B-

pompano	right here
Cábwìnò. Ndígániza mùdzándípeza pómpànò.	All right. I think you'll find me right here. (i.e. when you return).

	Sìndìcókà pànchíto pàǹo iai.	I'm not going to stir from (my) work here.
	-A-	
	-mva	to hear, feel understand
	-siyana	to differ from one another
NB The tonal characteristics of /kuti/ 'that' need investigation. Note that in this recording of Dialogue for Learning , it is high on both syllables, and even the locative /ku-/ which follows it is high.	Ndìkùmvá kútí kuBàláka ndì kwábwìnò kwábàsì, tìkáóna zìnthù zósíyanasiyana.	I hear that (at) Balaka is very nice and we'll see quite a variety of things.
	-B-	
	Ndì zábwìnò zìménèzò.	That's very nice.
	A? B?-	
	Ndìpo ndìdzákúpèzáni.	And I'll be seeing you. ('And I'll find you mutually.')
NB The printed version has /ukatha/ where the tape recording has /utatha/. These are both correct, but not synonymous. Note that in the Dialogue for Fluency, the word sounds like /udatha/.	-A-	
	Ùkàthà mwèzí ùnò ndí wámáwa ndìdzákúpèzáni póḿpànò.	After this month and the next, I'll see you here. ('When this month and (the month) of tomorrow have finished....')

Exercise 48.a.1. GOAL: Use of verb stems that contain one or more extensions.

	Tàónani màlálánje àwà.	Look at these oranges.
NB The full form /mwàná wánga/, recorded on the tape, is matched in the book by a contraction, /mwànánga/.	Àkùóneka Áóneka } ábwìnò.	They look good.
	Tìónétsé búku láko mwànángà.	Show us your book, child.
NB The tense of /aphika/ shown in the book is entirely different from the tense spoken in the recording. How is this evident?	Máì àphìkà cákúdya.	Mother has cooked food.
	Àtíphikila nyàmà.	She has cooked us meat.
	Nyàmà yàphìkìdwà ndí Máì.	The meat was cooked by Mother.
NB The first syllable of /maphunzilo/ is high after /ndí/ in this recording, but not in the other set.	Màphùnzìlò àwà ndímàwàkóndà.	I like these lessons.
	Ndìlì wôkóndwa ndí maphùnzìlò àwà.	I'm pleased by these lessons.

Múmàdzíwa kùyéndetsa gálimòtò?	Do you know how to drive a car?
Ànándíbèlà ndàláma zánga.	They robbed me of my money.
Ndìgúlile mazìlà àtátu.	Buy me three eggs.

NB The last sentence in 48.a.1 has high on all syllables except the first. In the other set of rec., the same phrase is /ndìgúlílè màzìlà.../.

Exercise 48.b.1. GOAL: Facility in use of the locative enclitics as abbreviated equivalents for longer, more explicit locative expressions.

NB The printed and recorded versions of Lines 1 and 4 are in different tenses. Cf. the same observation regarding a line in 48.a.1.

'John has gone to town.'	'He's gone there, eh?'
ÀJóhn apita kùtáuni.	Apitako ètì?
ÀMsònthè àdzákhala kùLímbe.	Àdzákhálako ètì?
Ndíbwelà kùBàláka máwa.	Múbwéláko máwà ètì?
Àná alowa m̀'sùkúlu.	Alowamo ètì?
Ndàláma zìlì mùgálimoto.	Zìlímò ètì?
Ndàláma zìlì pàtébùlò.	Zìlípò ètì?
Mùdzándípèzá pánchíto.	Ndìdzákúpèzánipò ètì?

Exercise 48.x.1. GOAL: Fluency in recombination of old material in short series of conversationally related sentences.

****

Mùkákhala kùBàláka mìèzí ingáti?	For how many months will you stay at Balaka?
Ndíkhúlùpìlila ndíbwéláko lówélùkà.	I (believe) think I will come Saturday.
Mùlì ndí nchíto yócúluka ètì?	Do you have much work?
Íàì. Ndìkùpítáko kùkáséwelà.	No, I am going to play there.

****

Mwàbwèlà kùtáùnì?	Have you come to town?
Inde, máì.	Yes, mother.
Mùnágula cìáni kùménèkò?	What did you buy there?

Ndìnágula zákúdya zósíyanasiyana.	I bought different types of food.
Ndì zábwìnò zìménèzò.	That's good.

****

Ìnù á 'Peace Corps' mùdzábwela lìtì kùnò kù(Chapel Hill)?	When will you PCV's leave here at (Chapel Hill)?
Ìkàthà mìlùngù ìnái, tìdzábwela kùnò.	We'll leave here after 4 weeks.
Mùdzápita kùtì?	Where are you going?
KùMàláwi.	To Malawi.
Oh, zábwìnò zìménèzò!	That's good!

Grammar 48.A. A new slot within the verb stem: 'extensions'.

By this time the student will have noticed that certain verb stems are partially alike both in sound and in meaning. So, for example /-phunzila/ 'to study' and /-phunzitsa/'to teach' both share a reference to the learning process; /-gula/ 'to buy' and /-gulitsa/ 'to sell' both have to do with business transactions. The element /-its-/ in the above examples is called a 'stem extension ' or simply an 'extension '. The ability to recognize and produce verb forms with extended stems will do much for building fluency and ease of comprehension in Nyanja.

(1) The causative extension, most commonly /-its-/ or /-ets-/. Compare:

-gul-a	to buy
-gul-its-a	to sell ('cause to buy')
-phunz-a	to learn
-phunz-its-a	to teach ('cause to learn')
-gon-a	to lie down, to sleep.
-gon-ets-a	to cause to lie down; to put to sleep
-yend-a	to go, walk
-yend-ets-a	to cause to go, to drive (a car)
-mw-a	to drink
-mw-ets-a	to cause to drink
-dy-a	to eat
-dy-ets-a	to give to eat, to feed
-gw-a	to fall
-gw-ets-a	to cause to fall; to drop

The verbs with root vowel /i/ or /u/ or /a/ (not illustrated above) take the causative extension with vowel /-i-/; when the root vowel is /o/ or /e/, or when there is no root vowel (e.g. /-mw-/'to drink'), the causative extension has the vowel /-e-/: /gulitsa/ but /yendetsa/. This relationship is called 'vowel harmony'. It will be found to hold true, not only for the causative extension but for most other extensions as well.

In spite of what was said above about how useful it is to be able to recognize and use verbal extensions, the student should nevertheless be warned that not all extensions are in fact used with all roots. The student will also find that the meaning of root-plus-extension is not always completely predictable by analogy with other stems that contain the same extension.

Fianlly, there are some verbs that form the causative in ways other than by the extension /-its-/ or /-ets-/. These will not be discussed at this point.

(2) The applicative extension /-il-/ or /-el-/.

This extension is illustrated by the pair of stems from Unit 25:

-phik-a	to cook
-phil-il-a	to cook (for someone)

In the second of these stems, the extension /-il-/ corresponds to the idea of doing something for or on behalf of someone. This is true of many verb stems that contain this extension, but it fails to hold good for many other pairs of stems:

-cok-a	to go away
-cok-el-a	to go away from
-b-a	to steal
-b-el-a	to steal from, with relation to
-gul-a	to buy

-gul-il-a	to buy for, on behalf of
-lip-a	to pay
-lip-il-a	to pay for

Note that the same vowel harmony that was found for the principal forms of the causative extension also holds good for the applicative.

(3) The reciprocal extension /-an-/. This extension is invariable in its form. There is no vowel harmony. It is well illustrated in:

-pez-a	to find, come upon
-pez-an-a	to meet one another
-si-a	to leave
-si-an-a	to leave one another, to differ from one another.
-on-a	to see (visually)
-on-an-a	to see one another.

(4) The stative extension /-ik-/ or /-ek-/.

This extension is illustrated by

-bvut-a	to be difficult
-bvut-ik-a	to undergo difficulty, be troubled
(and also: -bvut-its-a	to cause trouble)
-on-a	to see
-on-ek-a	to appear, be seen

Notice that vowel harmony applies to the two forms of this extension. The English translations 'be troubled' and 'be seen' are useful, but if the person or thing that does the troubling or the seeing is mentioned, then the passive and not the stative extension must be used. See examples under the discussion of the latter.

(5) The passive extension. Various forms including /-idw-/, /-edw-/, and a number of others.

-bal-a	to bear (a child)
-badw-a	to be born
-pang-a	to do, make
-pang-idw-a	to be done, made

All forms of the passive extension contain /-w-/.

Grammar 48.B. Locative enclitics.

A very useful kind of enclitic is found in the dialogue for this unit:

Mubwelako liti?	When do you return from there?
Ndikhulupilila ndikakhalako miezi iwili.	I expect I'll stay there for two months.

The locative enclitic /-ko/ in these sentences has the concord of Class 17, in agreement with /kuBalaka/. Locative enclitics also exist for Class 16 (/-po/) and Class 18 (/-mwo /):

Muli anthu munyumba.	There are people in the house.
Anthu alimo.	The people are in there.
Pali zobvala: patebulo.	There is clothing on the table.
Zobvala zilipo.	The clothes are there.

In verb forms, the syllable before a locative prefix is always high. The enclitic itself has low pitch in the recordings, except for two instances (/mubwelako/ Basic Dialogue, Sentence 3); and the same word in 48.b.1, Line 3. In both these instances, the enclitic is followed by some word other than /eti/. But compare /ndibwelako loweluka/ (48.x.1., Line 2).

It is possible that the high tone on the final syllable of the word can be referred to tempo or rhythm of the sentence as a whole (cf. similar observations in the tonal sections of Grammar Notes 41.C. and 41.D).

Grammar 48.C. Locative nouns as subject.

In the sentence:

KuBalaka ndi kwabwino.	It's nice at Balaka. ('At Balaka is nice.')

the locative expression /kuBalaka/ (Class 17) is the subject, and the /kw-/ in /kwabwino/ agrees with it. Compare:

Munyumba ndi mwabwino.

Pano ndi pabwino.

UNIT 49

DIALOGUE: Plans for the evening.

NB Between the /-o/ of /madzulo/ and the /a-/ of /ano/, there is the same /w/-like consonant which has already been pointed out between vowels within words. This is heard in the first recording in Dialogue for Learning, while in the immediately following repetition, the same two vowels are neatly separated by a glottal stop.

-A-	
Mùkùpánga cìáni màdzuló áno?	What are you doing this evening?
-B-	
Ndípíta kùkànéma.	I'm going to the movies.
-A-	
KùSóche Cénter?	Oh, at the Soche (Community) Center?
-B-	
cithunzithunzi (7,8)	picture
Kùménèkò, cìfúkwá ndàmvà kútí kùlì cìthúnzíthunzi cábwìnò.	Yes ('Right there'), because I hear that there is a good picture (there).
-A-	
Lèlò?	Today?
-B-	
Èè, ndìthú.	Yes, indeed.
-A-	
-tsagana	to accompany
Ndítságanà nánu.	Oh, I'll go along.
-lipila	to pay
-lipitsa	(causative of the above)
khomo(5)makomo(6)	door
Ámàlìpítsa ndàlámà àlingáti pàkhòmò?	How much is the admission? ('How much money do they cause to pay at the door?')

-B-

Ndígániza ndì 'shilling' ndí màkóbìlì àsànò.	I think it's a shilling and five pence.

-A-

konko (17)	there
madzulo (6)	evening
Tìkáónànà kónko.	We'll (go and) see one another there.
Tíkúpèzáni màdzúlo kónko.	I'll meet you there (this) evening.

-B-

Zíkòmò. Cábwìnò.	Fine!

Exercise 49.b.1. GOAL: Facility in the use of appropriate concords in the /¯mene/ relative construction.

NB Where this recording has /ùméné múnágúla.../, the other set has /ùméné múnágùla.../. But the relative verbs in all the remaining lines have pitches [¯ ¯ - -]. This fact, together with the pitches [¯ ¯ ⸝ -] in the other set of rec., suggests that the tonal pattern for these verbs should be /múnágùlá/.

	'I bought a chair yesterday.'	'Where is the chair that you bought?'
m̀pàndò	Ndìnágúla m̀pàndò dzùlò.	M̀pàndò uméne múnágula ùlì kùtì?
mìpàndò	Ndìnágúla mìpàndò dzùlò.	Mìpàndò ìméne múnágula ìlì kùtì?
búku	Ndìnágúla búku dzùlò.	Búku lìméne múnágula lìlí kuti?
màbúku	Ndìnágula màbúku dzùlò.	Màbúku àméne múnágula àlì kùtì?
címàngà	Ndìnágula címàngà dzùlò.	Címàngà cìméné múnágula cìlì kùtì?
zôbvála	Ndìnágula zôbvála dzùlò.	Zôbvála zìméné múnágula zìlì kùtì?

njìngá	Ndìnagula njìngá dzùlò.	Njìngá iméne múnágula ìlì kùtì?
màlàyá	Ndìnágula màlàyá dzùlò.	Màlàyá améne múnágula àlì kùtì?
nyàmà	Ndìnágula nyàmà dzùlò.	Nyàmà ìméne múnágula ìlì kùtì?

Exercise 49.b.2. GOAL: Further facility in using the /˜mene/ relative construction.

NB The relative form /mukuyang'ana/ throughout this recording has the pitches [ˉ℮ - ˍ-], while in the other set of rec. it consistently has [-℮- ˍ-]. [The remaining tones in 49.b.2 are perfectly routine, and need not be written into the book unless the student wishes to.]

	'We're looking for a bicycle.'	('The bicycle that you're looking for is/you'll find it in the house.
njìngá	Tikuyang'ana njinga.	Njinga imene mukuyang'ana ili m'nyumba.
nyále	Tìkùyáng'ana nyále.	Nyale imene mukuyang'ana ìlì m̀'nyùmbá.
cipewa	Tikuyang'ana cipewa.	Cipewa cimene mukuyang'ana cili m'nyumba.
mazila	Tikuyang'ana mazila.	Mazila amene mukuyang'ana ali m'nyumba.
khasu	Tikuyang'ana khasu.	Khasu limene mukuyang'ana lili m'nyumba.
makasu	Tikuyang'ana makasu.	Makasu amene mukuyang'ana ali m'nyumba.
malaya	Tikuyang'ana malaya.	Malaya amene mukuyang'ana ali m'nyumba.
zinthu	Tikuyang'ana zinthu.	Zinthu zimene mukuyang'ana zili m'nyumba.
mwana	Tikuyang'ana mwana.	Mwana amene mukuyang'ana ali m'nyumba.

ana	Tikuyang'ana ana.	Ana amene mukuyang'ana ali m'nyumba.
ànyàmàtá	Tikuyang'ana anyamata.	Anyamata amene mukuyang'ana ali m'nyumba.
aphunzitsi	Tikuyang'ana aphunzitsi.	Aphunzitsi amene mukuyang'ana ali m'nyumba.
mphunzitsi	Tikuyang'ana mphunzitsi.	Mphunzitsi amene mukuyang'ana ali m'nyumba.
kamwana	Tikuyang'ana kamwana.	Kamwana kamene mukuyang'ana kali m'nyumba.
kankhuku	Tikuyang'ana kankhuku.	Kankhuku kamene mukuyang'ana kali m'nyumba.
tinkhuku	Tikuyang'ana tinkhuku.	Tinkhuku timene mukuyang'ana tili m'nyumba.

NB The student will have noticed that the concordial syllable of /~mene/ has high tone if it follows a high tone in the noun that precedes it. That this is optional and related to speed or style of speaking is shown by the difference between /kàmwàná kámêne/ in this set of rec., and /kàmwàná kàméne/ in the other set.

Exercise 49.b.3. GOAL: To practice interchanging the /~mene/ relative construction with the /-o-/ form of the verb. (In using sentences of Col. 1 as cues, reply with the /mene/ construction if it can be so used. If the corresponding /mene/ construction is not permissible, reply by simply repeating the sentence with the /-o-/ form. Then use the sentences from Col. 2 as cues, either changing to the /-ò-/ form or repeating the original sentence.)

Ndikuyang'ana njila yopita kuMwanza.	Ndikuyang'ana njila imene imapita kuMwanza.
Ndikudziwa anthu ocoka m̀dzì yónse.	Ndikudziwa anthu amene amacoka m̀dzì yónse.
Mukudziwa anthu oyankhula Cìnyànjá?	Mukudziwa anthu amene ámáyànkhúla Cinyànjá?

NB The student should supply his own tone markings in 49.b.3. Pay special attention to the frequency with which the /-o-/ vowel in forms like /yopita/ is long.

Ndili wokondwa kukhala kuno kuMalawi.	Ndili wokondwa kukhala kuno kuMalawi.
Kùlì anthu ambili oyankhula Ciswahili.	Kuli anthu ambili amene amayankhula Ciswahili.
Sindikudziwa nchito imene mukugwila.	Sindikudziwa nchito imene mukugwila.
Ndimagwila nchito yopanga mipando.	Ndimagwila nchito yopanga mipando.

Exercise 49.x.1. GOAL: Recombination of familiar elements in short sequences of conversationally related sentences.

Mùkùpítá kùtì màdzúló áno?	Where are you going this evening?
Ndípita kù táùnì.	I'm going to go to town.
Múpítáko kùkácita cìáni?	What are you going there to do?
Kùlì kànéma wábwìnò.	There's a good movie.
Ndífuna kùmúóna.	I want to see it.

****

ÀJúmà àli kùtì?	Where is Mr. Juma?
Àlì kùcìpàtàlà.	He is at the hospital.
Àbvùlàlà?	Is he hurt?
Íàì. Ànápítáko kùkáóna m̀kázi wáo.	No. He went there to see (visit) [his] wife.

****

Tíyèni tìpìté kùkànéma màdzúló áno.	Let's go to the movies. this evening.
Ndìlíbé ndàláma.	I have no money.
Ndìdzákúlìpìlìlání.	I'll pay for you.

NB The locative enclitic /-ko/ in /mukupitako/ is either mostly obscured or completely lost in this rec.

NB The word /kanema/ is of interest from two points of view; (1) Where did it get its /k-/? The neighboring European languages all have cinema, which begins with an s sound, (2) In spite of its initial syllable /ka-/, it is not treated as a member of Class 12, but (most surprisingly of all) as a member of the personal class.

	Oh, zíkòmò kwámbílì.	Thanks very much.

****

NB In this and in the preceding occurrence of /mazulo ano/, the w-like sound noted earlier is again audible.	Mùkùphúnzila kwámbíli màdzúló áno.	You are studying hard this evening.
	Sìmùnàtópe?	Aren't you tired?
NB The other set of rec. has /símúnàtópe/ and /síndínàtópe/; it also has /maphunzílo/ both here and elsewhere.	Inde, sìndìnàtópe, cìfúkwá màphùnzìlo ndì ókóndwéletsa kwámbíli.	No, I am not yet tired because the studies are very interesting.
	Cábwìnò.	OK.

****

Màphùnzilo àkùyénda bwánji?	How are studies going?
Àkùyénda cónco.	They are all right.
Mùdzámáliza lìtì màphùnzilo?	When will you finish [your] studies?
Mwèzí wá máwa.	Next month.

****

Grammar 49.A. Some other verb prefixes: /-ngo/ and /-zi-/ (in some places /-dzi-/).

The grammatical notes for Units 41-48 have taken up various constituent parts of the Nyanja verb. There are still a few prefixes which have not been discussed. Two of them appeared in the dialogues for Units 43 and 34:

Múpítà pàbásí? Íàì, ndíngòyénda pànjìngá.	Will you go by bus? No, I'll just go by bicycle.
Ndì bwìno tìzíyánkhula Cìnyànjá bàsì.	It's good that we must speak only Nyanja.

These prefixes are not tense prefixes, but only /-ngo-/ may be used in the same word together with any of the tense prefixes. The prefix /-ngo-/ has the effect of minimizing the verb in which it occurs: thus, going by bicycle is a less grand undertaking, and a simpler mode of transportation that going by bus.

The prefix /-zi-/ carries the idea of obligation or compulsion, and is frequently translated into English by means of 'must' or 'ought to'.

The tonal characteristics of /-ngo-/ and /-zi-/ may be observed and summarized as more examples are encountered. They are mentioned in Unit 49 only for sake of completeness in the material on verbs included in the notes for Units 41-50. In listening to verbs that contain /-ngo-/, notice that many occurrences of this prefix involve a lengthening of the vowel that precedes it.

Grammar 49.B. The relative construction with /-mene/.

Earlier units have contained examples of a very frequent and useful construction:

Tímàgwíla nchítóyi pàmódzi ndí ànthù.	We do the work (together) with people.
Ànthù àwà áídzìwà/àkùídzíwa.	These people know it, (i.e the work).

Tímàgwíla nchítóyi pàmódzi ndí ànthù àméne áìdzíwa/ákùìdzíwa.	We do this work (together) with people who know it.
Múmàpánga nchíto.	You do work.
Nchítóyi ndì nchíto yópánga nyùmbá.	This work is the work of building houses.
Nchíto ìméne múmàpánga ndì nchíto yópánga nyùmbá.	The work that you do is the work of building houses.

In these examples, the element /~mene/ occurs in the longer sentence, which in a sense is a combination of the two simpler sentences which are printed above it. In the more complex sentences, /~mene/ takes the place of one of the occurrences of the noun (/anthu/ or /nchito/ in these examples). In this way it is similar to the relative pronouns ('who,' 'that', 'which', 'whom') of English.

Other instances from Units 41-48 are:

Kodi mukudziwa kumene ndingapeze nchito?	Do you know where I can find work?
Ndinu amene mumagwila nchitoyo?	Is it you that do that work?
Mutenge mseu umene umapita kwa Pwitikizi.	Take the road that goes to Mozambique.
Mudzafika pamene pali sitolo kumanzele.	You'll get to (a place) where there is a store on the left.

It will be noted that the use of the construction consisting of /~mene/ plus a verb, illustrated in the above sentences, overlaps at least partially with the use of the /-o-/ form (Note 46B):

mseu umene umapita ku...	'the road that goes to...'
njila yopita ku....	'the way that goes to...'

Tonally, the construction with /˜mene/ plus a verb is most interesting. The student should listen carefully to the verbs in Columns 2 and 3 of 49.b.1 and 49.b.2.

The /ndinagula/ verb in Col. 2 of 49.b.1 has the pitch pattern [_¯·_], while in Col. 3, after /˜mene/, the verb /munagula/ has the pitches [¯ - ¯ _]. In another tense, exemplified in 49.b.2, we again find one tonal pattern on the verb by itself, and a different one when it follows /˜mene/: /tikuyanga'ana/ is [_ _¯ ¯ -], while /mukuyang'ana is [¯_ ¯ - -].

For the /-na-/ tense, then, and also for the /-li ku-/ tense, there is a distinction between the SIMPLE mood, used in most places in the sentence, and the RELATIVE mood, used after /˜mene/. The difference between these two 'moods' is audible only in terms of the tonal pattern: the vowels and consonants are identical for both.

The /-ma-/ tense seems to have no distinction of this kind.

The details of the differences between 'simple' and 'relative' tonal patterns will be left to the student's own observation. In general, however, he will find that the 'relative' tone patterns all have high tone on the first syllable.

UNIT 50

DIALOGUE: Street and road directions.

NB The pitches [ˉ ˉ ˉ ˉ] on both occurrences of /ndimafuna/ in the first sentence of this dialogue. The same word in the second sentence has [. . ˉ ˉ].

-A-	
Ndàthà zìméne ndímafúna kùgúla.	I've just finished what I want[ed] to buy.
-A- (continues)	
Kòmà tsópano ndìmàfúná kùbwéla kùnyùmbá kwánu màdzùló ánò.	And now I'd like to come to your house this evening.
-B-	
Ndìdzákhala wòkóndwa kwámbíli.	Oh, I'll be very pleased.
-B- (continues)	
Mùdzátha kùdzíwa kùméne ndímàkhála?	Do you ('Will you be able to') know where I live?

NB The pitches of /simudziwa/ in Dialogue for Learning and Dialogue for Fluency are almost mirror images of one another. DL has [ˉ ˉ . ´], where DF (and the other set of rec.) has [_ _ ˉ ´].

NB There is a striking discrepancy in the initial tones of /ndikulongosolelani/ in the two recordings in Dialogue for Learning. It is likely that the speaker read it first as though it were the contracted form of the /-lì kù-/ tense, and then corrected himself on the second reading.

NB The tones of /mukachoka/ differ in DL [_ _ _ ˉ] and DF [_ _ _ _]. The latter is what one would expect, and it also the one found in the other set of rec.

-A-	
Îaì.	No.
-B-	
Símúdzìwa?	You don't know.
-A-	
Èè, síndídzìwà.	No ('yes') I don't.
-B-	
-longosola	to arrange, relate
Zíkòmò. Ndìkùlóngósolelani.	All right, I'll explain (it) to you.
-B- (continues)	
-oloka	to ford, cross a river
Mùkàchókà pánò, mùdzìlóká mtsínjè wá Múdzí ùwù....	When you leave here, you cross (this) Mudi River...

-B- (continues)

~ja	that, those
múpita pàm̀láto pàjà.	you pass over ('on') that bridge...

-B- (continues)

NB The word /njílà/ shows raising of the first tone after /mùtèngé/ in this set of rec., but not in the other set. In DF, /njìlà/ is low on both syllables.

-tenga	to take
Mùkàfìkà pàjà pàcìpàtàlà, mùtèngé njilà yákúmànzèlé.	When you reach (there) (at) the hospital, take the road on the left.

-B- (this sentence overlaps with the preceding one)

-tsata	to follow
njanje (9,10)	railroad train
Mùtèngé njilà yákúmànzèlé kùtsáta kù'station' yá njánje.	Take the road on the left (and) follow (it) to the railway station.

-A-

Oh, èè, yá sítíma.	Oh, yes, the train station. ('yes, the (station) of the train.')
-lumpha	to jump across
Mùkàfìkà pàméne pàjápo, mùkáóna njìlà yólúmpha njánje;	When you get to that spot, you'll see a road crossing the railway.

-B- (continues)

NB The word spelled /mungotsata/ provides an unusually clear example of lengthening of a vowel before the prefix /-ngo-/. Note also the length on the vowel of /-ngo-/ itself.

ndìyé múngôtsáta njìlà ìménèyò.	and you just follow that road.

-B- (continues)

-yela	to be white, light in color
Ndìyé mùkàpéza mànyùmbá ôyéla.	And you'll see some white houses.

5

-B- (continues)

~kulu	large
-yamba	to begin
Ndìyé pàménèpo mùkápezà nyùmbá yáíkúlu, yóyámbílila, ndìyó yánga ìménèyò.	Then right there you'll find a big house--the first one--('the first big house') and that's mine.

NB The word /mukadzangofika/ contains another clear example of vowel lengthening before /-ngo-/. Unlike the example on the preceding page, however, /-ngo-/ is short, and its tone is low. [This is true in both sets of recordings.]

-B- (continues)

Sìmùbvùtíka íàì.	You won't have trouble.
Mùkàdzángòfíka pàménèpò, nyùmbá yôyámba ndì yánga ìménèyò.	When you reach that spot, the first house is mine.

-A-

-yesa	to try, test
Ndìdzáyèsà.	I'll try.

-B-

Ndìdzákhala wôkóndwa kùdzákúònáni màdzúló ánò.	I'll be happy to see you this evening.

Exercise 50.c.l. GOAL: Facility in answering negative questions.

NB Most /-ma-/ verbs in 50.c.l. have high tone on /-ma-/. This is not true of the other set of recordings.

Simudziwa? Inde...	Inde, sindidziwa.
Simudziwa? Iai...	Iai, ndimadziwa.
Simufuna kunena naye? Inde...	Inde, sindifuna kunena naye.
Simufuna kunena naye? Iai...	Iai, ndifuna kunena naye.
Samagwila nchito pano? Iai...	Iai, amagwila nchito pano.
Samagwila nchito pano? Inde...	Inde, samagwila nchito pano.

Kulibe mazila? Inde...	Inde, kulibe mazila.
Kulibe mazila? Iai...	Iai, kuli mazila.
Simumakhala kuCipote? Iai...	Iai, ndimakhalako.

Grammar 50.A. A summary of Nyanja verb structure.

Some of the verbs in the dialogue for this unit are quite complex. Nevertheless, they are merely combinations of elements that have appeared in earlier units:

ndikulongosolelani	I'll explain to you
mudzingotsata	you must just follow
mukadzangofika	when you arrive

There are still a few individual prefixes that have not appeared so far, but all the major slots and all of the most frequent prefixes have been covered.

Grammar 50.B. Concords used with adjective-like words.

Adjectival words, as the term will be used in these lessons, are words which show concordial agreement with nouns, but which are not verbs. The student may find it convenient to classify adjectivals according to the way they are constructed.

(1) Adjectivals with no obvious stem at all.

These are the two series of demonstratives exemplified by the Class 7 forms /ici/'this' and /ico/ 'that'.

The /ici/ series will be called 'Demonstrative Series 1', and the /ico/ series 'Demonstrative Series 2'. The meaning of Series 1 is generally close to English 'this/these'; this meaning we shall call PROXIMAL. There is some question about Series 2. At least two of the speakers consulted in the preparation of this course felt that it corresponded to English 'that one yonder', or 'that one to which we referred earlier, or which we both know about.' This will be called the REFERENTIAL meaning. These same speakers assigned to /~ja/ ('Demonstrative Series 3', see below) the meaning of 'that nearby, that near you'. This will be called the DISTAL meaning.

Other equally reliable sources assigned the 'distal' meaning to Series 3 (/~ja/), and the 'referential' meaning to Series 2 (/ico/, etc.). The best way for the student to resolve this contradiction is not to ask speakers of Nyanja about the 'meanings' (i.e. the English translations) of Series 2 and 3, but to collect instances of the two series from the lessons and from actual conversation, and to make up his own mind.

It is interesting that demonstratives formed much like Series 1 and 2 occur both in Shona (Rhodesia) and in Swahili, and that a third demonstrative series also occurs in each language:

	Series 1	Series 2	Series 3
Shona	ichi (P)	icho (D)	chiya (R)
Nyanja	ici (P)	ico (D? R?)	cija (R? D?)
Swahili	hiki (P)	hicho (R)	kile (D)

The complete series of proximal and referential demonstratives is given below. The subject prefixes for the corresponding noun classes are also listed to make comparison easy.

	Subject prefix	Series 1	Series 2
1	a	uyu	uyo
2	a	awa	awo
3	u	uwu	uwo
4	i	iyi	iyo
5	li	ili	ilo
6	a	awa	awo
7	ci	ici	ico
8	zi	izi	izo
9	i	iyi	iyo

	Subject prefix	Series 1	Series 2
10	zi	izi	izo
12	ka	aka	ako
13	ti	iti	ito
14	u	uwu	uwo
15	ku	uku	uko
16	pa	apa	apo
17	ku	uku	uko
18	mu	umu	umo

Notice that Series 1 is just like Series 2 except that the final vowel is /-o-/.

Each of the remaining adjectivals has some kind of obvious stem. They may be subclassified as follows:

(2) Adjectivals with an obvious stem.

- (2a) Those that take a single concord.
- (2b) Those that take double concords.

Most if not all of these adjectivals may also have demonstrative suffixes which look like the last syllables of Demonstrative Series 1 or Series 2.

2a. Adjectivals that take a single concord.

These are comparatively numerous. The first that should be mentioned is /˜ja/, the Demonstrative Series 3, both because it is a demonstrative and because it appeared in the dialogue for this unit. Its meaning has already been discussed.

Another demonstrative stem with a single concord in the relative /˜mene/, already discussed (Note 49B).

Still others that have occurred in Cycle IV are /˜no/ 'this, these', must less widely used than the /ici/ ('proximal') series and occurring mostly in expressions of time and space:

màdzúló ànò	this afternoon/evening
càká cìnò	this year
dzíko lìnò	this land

The words /pano, kuno, muno/ are instances of this stem used without any noun to accompany it.

Other one-concord adjectivals are:

/~anji/	which? what kind of?
/~onse/	all
/~eni/, /~eni~eni/	real, genuine (NB only one concord for each occurence of the stem.)
/~ambili/	many, much
/~ngati/	how many/
/~wili/	two
/~a/	linking prefix, and all the possessives.

Notice that classes with the vowel /u-/ before stems that begin with a consonant have /w/ before stems that begin with /i,e,a,/, and no prefix (or /u/) before /o,u/:

kuno	uno	(before consonant)
kwathu, kwambili	wathu	(before /a/, /e/, /i/)
uku, uko, kupitako	_onse	(before /o/ or /u/)

(2b1) Adjectivals with concordial prefix and suffix. These include the very frequent demonstratives with /~mene~/:

/ìménèyì/, /imeneyo/, /cimeneci/, /cimeneco/, /kumeneko/ etc. The difference in use between these and the shorter demonstratives /ìyì/, /iyo/, /uko/ etc. is not clear.

Also illustrated in the dialogue for this unit is a series built around /~ja/, e.g. /pajapo/.

(2b2) Adjectivals with double concordial prefix. The only stem in this category that has appeared in the dialogues so far is /~kulu/:

nyùmbá yáikúlu	a large house
nyùmbá zázìkúlu	large houses
cìpéwa cácikúlu	a large hat

The complete series of prefixes for this kind of adjectival is as follows:

1	mwana wamkulu
2	ana aakulu
3	msika waukulu
4	misika yaikulu
5	khasu lalikulu
6	makasu aakulu
7	cipewa cacikulu
8	zipewa zazikulu
9	nyumba yaikulu
10	nyumba zazikulu
12	kankhuku kakakulu
13	tinkhuku tatikulu
14	ulalo waukulu
15	
16	pasukulu papakulu

17 kutauni kwakukulu

18 musitolo mwamukulu

Other stems that take a double prefix when used adjectivally, and that have occurred in other uses in previous dialogues, are:

~ng'óno	'small'	nyumba yaing'ono	'a small house'
~fúpi	'short, near'	munthu wamfupi	'a short person'
~táli	'long, tall, far'	anthu aatali	'tall people'

Because of the length and difficulty of the dialogue for this unit, exercises on the foregoing grammatical matters will be distributed throughout Units 51-55.

Grammar 50.C. Answers to negative questions. This dialogue contains the sequence:

Simudziwa?	Don't you know?
Ee, sindidziwa.	No, I don't know.

The word /èè/, hitherto translated into English as 'yes' is here translated 'no'. It is an affirmation of the correctness of the contents of the preceding sentence: Yes, (it's true that) I don't know.' This style of answering negative questions is unknownin English except in the sentence 'Yes, we have no bananas', which is a reply to 'You have no bananas?' It is however the indigenous Bantu way of replying to questions, and one should be prepared to deal with it not only in Nyanja but in the English spoken by Africans who have had only a little education.

On the other hand, the English manner of replying to negative questions is familiar to all educated speakers and many other speakers of Nyanja and its neighboring Bantu languages, and may be used especially in conversation with Europeans. This fact of course leads to a compounding of the possible confusion. In general, the beginner would do well to avoid asking negative questions, using in their place the affirmative questions that will elicit the information he is after.

Grammar 50.D. A noun with an unexpected class prefix. This dialogue contains the phrase /manyumba oyela/. The noun /manyumba/ is in Class 6. This is indicated both by the prefix /ma-/ on the noun itself, and by the lack of overt prefix on the /-o-/ form of the verb which follows it. Hitherto, the word /nyumba/ has always occurred in Classes 9/10. This may be an instance either of a nonsignificant fluctuation in class assignment, or of a slight modification in meaning which is expressed by the shift in class. Each of these phenomena is well known in Bantu languages of this area.

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UNIT 51

DIALOGUE: Road directions: to the Blantyre Road.

NB The yes-no questions on this page are worth careful listening with respect to the intonational features which differentiate them from the corresponding statements. Note especially the second sentence which does not have rising pitch on its last syllable, and /ámàlìpítsa/, which has very strong stress on the first syllable.

NB In previous marginal notes it has been pointed out that the 'unvoiced' sounds /p,t,c,k/ frequently turn up as voiced fricatives. The opposite is illustrated in /kùmànjá/, where the /j/ is unvoiced in this rec.

-A-	
~ti	which one (s)/
Kòdí njìlà yópíta kùmsèù wákúBlantyre ndì íti?	Which is the way/path (that goes) to the Blantyre Road?
-B-	
Njìlà yópíta kùm̀sèù?	Oh, the way to the road?
-B- (continues)	
Kùcókela pàǹo mùyèndé páng'óno, ndí kúpíta kùmànjá.	From here, you go [on] a little, and [then] turn to the right.
-A-	
Ndì kùtáli?	Is it far?
-B-	
Sí kutáli íàì.	No, it isn't far.
-A-	
Kòdí kúmàpíta màbási kùm̀sèù wáúkúlu?	Are there any buses on the main road?
-B-	
Mùngàpèzé mabási kàpéná màgálimòtò éna.	You may find buses, or just cars.
-A-	
Ámàlìpítsa ndaláma zámbíli kùpíta KùBlántyre?	Does one ('Do they') pay much money to go to Blantyre?

-B-

Pàng'óno.	Not much.

-A-

Zíkòmò kwámbíli.	Thanks a lot.

Exercise 51.a.1. GOAL: Facility in the use of the interrogative stem /~ti/ 'which one(s)?'

NB All forms with /~ti/ on this page are marked with /´`/. But they are sometimes heard with /´`/ [¯_] only on those whose concord begins with a consonant (e.g. /lítì/); those whose concord begins with a vowel are sometimes /`´/ [ˊ_].

	'Which is the way to Blantyre?'	'It's that one'. (indicating by pointing)
njìlà	Njìlà yópíta kùBlántyre ndì ítì?	Ndì ìyò.
m̀sèù	M̀seu wópíta kù- Blántyre ndì útì?	Ndì ùwò.
bási	Bási lópíta kùBlántyre ndì líti?	Ndì ìlì.
ànthù	Ànthù ópíta kùBlántyre ndì áti?	Ndì àwò.
mùnthù	Mùnthù wópíta kùBlántyre ndì útì?	Ndì ùyò.

Exercise 51.a.2. GOAL: Further practice with /~ti/. Practice with a stem that takes a double concordial prefix.

	'Which ear of maize is the large one?'	'It's this [one].'
címàngà	Címàngà cácikúlu ndì cítì?	Ndì ìcì.
cipéwa	Cipéwa cácíkúlu ndì cítì?	Ndì ìcì.
cìnthù	Cìnthù cácíkúlu ndì cítì?	Ndì ìcì.

NB The two different pitch patterns mentioned above for /˜ti/ forms are well illustrated in /zíti/ and /àtí/ in the first two lines of this page.

zìnthù	Zìnthù zázíkúlu ndì zíti?	Ndì ìzì.
m̀alàyá	Màlayá áákúlu ndì àtí?	Ndì àwà.
màbúkhu	Màbúkhu áákúlu ndì àtí?	Ndì àwà.
búkhu	Búkhu lálíkúlu ndì líti?	Ndì ìlì.
gálimòtò	Gálimoto lálíkúlu ndì líti?	Ndì ìlì.
m̀sìkà	M̀sìkà wáúkúlu ndì ùtí?	Ndì ùwù.
mìsìkà	Mìsìkà yáíkúlu ndì ìtí?	Ndì ìyì.
mìpàndò	Mìpàndò yáíkúlu ndì ìtí?	Ndì ìyì.
m̀pàndò	M̀pàndò wáúkúlu ndì ùtí?	Ndì ùwù.

Exercise 51.b.1. GOAL: Facility in use the sequential construction /ndí ku-/.

NB The very slow rate of speech at which most of this unit is recorded allows the student to observe a number of phenomena which either do not occur or are imperceptible in more rapid speech. One such phenomenon was the sound of /l/ in /ili/ (51.a.2). Another is the upglide in pitch on a 'low' syllable that stands before a high one: /mùyèndé/ [_ ⁄ ‾].

Mùyèndé pang'óno.	Go [on] a bit.
Mùpité kumànjá.	Turn to the right.
Mùyèndé pang'óno ndí kupíta kùmànjá.	Go on a bit and turn to the right.
Tìyèndé pang'óno.	Let's go [on] a bit.
Tìpité kùmànjá.	Let's turn to the right.
Tìyèndé pang'óno ndí kupíta kùmànjá.	Let's go on a bit and turn to the right.

Tìnáyènda pàng'óno.	We went on a bit.
Tìnápìta kùmànzèlé.	We turned to the left.
Tìnáyenda pàng'óno ndí kupíta kùmànzèlé.	We went on a bit and turned to the left.
Àmáì ànáphikà cákúdya.	Mother cooked food.
Àmái ànácapa zôbvála.	Mother did the laundry.
Àmáì ànáphikà cákúdya ndí kucápa zôbvála.	Mother cooked food and did the laundry.

NB As has already been pointed out, the prefix spelled /-zi-/ here may also be pronounced /-dzi-/, as it quite clearly is in this recording.

Tìzíkwéla bási.	We must get on the bus.
Tìzílípíla ndàláma.	We must pay money.
Tìzíkwéla bási ndí kulípìla ndaláma.	We must get on the bus and pay.

Exercise 51.x. GOAL: Recombinations of familiar materials in short sequences of conversationally related sentences.

NB Low tones on the object prefixes in /simuidziwa/, /sindiidziwa/.

Njìlà yópíta kùtáùnì ndì ìtí?	Which is the way (that goes) to town?
Símúìdzíwa?	You don't know it?
Inde, síndíìdzíwa.	No ('yes'), I don't.
Ndíkúùzànì.	I'll show you.

Kùcókela pànò, mùyèndé pang'óno.	From here, you go on a little.
Mùkàfìkà pàm̀tsínje, mùpìté kùmànzèlé.	When you get to the stream, go to the left.
Mùsàòlóke m̀tsínje.	Don't cross/ford the stream.
Múfíka pàméné pálí m̀láto wáúkúlu.	You'll come to [a place] where there is a large bridge.

NB The second syllable of /wáùkúlu/ is low for this speaker, whereas it was high for the speaker who recorded Unit 50. Both patterns seem to be widely used with adjective stems that require a double concordial prefix.	Mùkàfìkápo, mùòlòké pà $\left\{\begin{matrix}\text{mlato}\\ \text{mtsinje}\end{matrix}\right\}$ ndí kutsáta m̀sèù wáùkúlu.	When you get there, cross the bridge/stream, and follow the big road.
	Kòdí m̀sèù ùwo ndí wábwìno?	Is the road [any] good?
	Inde, ndì wábwìnò kwámbíli.	Yes, it's very good.
	Zíkòmò, bàmbò. Mwándíthàndìzà kwámbíli.	Thank you, sir. You've help me greatly.

Grammar 51.A. The interrogative stem /˜ti/.

The stem /˜ti/ 'which one(s)?' takes the usual concords for a stem that begins with a consonant (cf. Note 50A). It should not be confused with /˜anji/ 'which kind of, what sort of?'

The tonal characteristics of forms that contain /˜ti/ may be observed in Exercises 51.a.1, 51.a.2, and 51.x. They will be discussed in the next paragraph.

There is one high tone on each of the forms that contains /˜ti/. Where the prefix consists of a consonant plus a vowel (e.g. /ci-/, /li-/), the high tone is always and clearly on the prefix: /cíti/, /líti/ etc. and the pitch pattern is approximately [ˋ ˍ]. Where the prefix consists of a vowel only (/u-/, /i-/, /a-/), the tone is on /˜tí/. Since /˜ti/ is virtually always at the end of a phrase, however, its pitch is low; the high tone that is assigned to /˜ti/ is heard as a rising pitch on the prefix syllable: /ùtí/ is heard as [⌣ ˍ]. But some of the recorded examples of /˜ti/ with simple vowel prefixes sound tonally like the rest of the /˜ti/ forms: /ati/ may be heard sometimes as [¯ ˍ] and sometimes as [ˊ ˍ].

Grammar 51.B. The sequential verb construction with /ndi/ plus infinitive.

The dialogue contains the sequence:

Mupite pang'ono ndi kumayenda kumanja.	Go [on] a little and turn right.

The action for which /-yenda/ stands is the second of a sequence of two actions. (The first of these actions is represented by /-pite/.) The construction with /ndi/ plus /ku-/ is used when an action is second, third, or later in such a sequence. The verb being in the infinitive form, there is no subject prefix. Notice that the tone of the infinitive prefix /ku-/, which is basically low, is high in all the recorded examples in which it stands directly after /ndí/.

UNIT 52

DIALOGUE: Directions to a rural school.

-A-	
Kòdí mùngàndíùzè njìlà yópíta kùsùkúlu yákwá Kásùzà?	Can you tell me the way to the school at ('of') Kasuza?
-B-	
Tsópano mùlì pàmsèù wápafúpi ndí kuMwànzá.	You're now on the road that is near Mwanza. ('the road of near Mwanza')
-B- (continues)	
-yenela	to be fit for; ought
Tsópano múyénela kùpíta kùmànzèlé.	Now you should go to the left.
-A-	
Ndì pàtáli?	Is it far?
-B-	
phili(5) mapili(6)	hill
Íàì sí patáli, kòmà sùkúlu yáce ìlì pàphìlì.	No, it's not far, but the school (of it [i.e. of Kasuza]) is on the mountain.
-A-	
Phìlì?	Mountain?
-B-	
Èè.	Yes.
-A-	
Ndìyèndé panjìngá kàpéná pansi?	Shall I go by bike, or on foot?
-B-	
Ndígániza ndì bwìnò kùyénda pànsi.	I think it's [a] good [idea] to go on foot.

NB For this speaker the word /pansi/ is pronounced at the end of a statement with pitches [_ _]. For him, apparently, the tones of this word are /pànsì/, while for one of the other speakers, the tones were clearly /pànsí/ [⸝ _]. This is a more serious — and less common — tonal difference than the difference between one speaker's /gálìmòtò/ and another's /gálímòtò/, already noted.

-B- (continues)

khwawa(5) makwawa(6)	dry stream bed, slope
Pàlì màkwàwá.	There are some dry stream beds.

-A-

Zíkòmò kwámbíli.	Oh, thank you very much.

Supplementary vocabulary 52. Directions.

The stems /-fupi/ 'close, near, short', /-tali/ 'far', /manzele/ 'left' and /-manja/ 'right' have already appeared in the dialogues. Some other stems useful for giving directions and describing locations are:

/-kati/ 'middle'	Nyumba yathu ili $\left\{\begin{matrix}\text{mu}\\ \text{pa}\end{matrix}\right\}$ kati $\left\{\begin{matrix}\text{mwa}\\ \text{pa}\end{matrix}\right\}$ mudzi. 'Our house is in the middle of the village.' Zomba ili pakati paBlantyre ndi Fort Johnston.' 'Zomba is between Blantyre and Fort Johnston.'
/-nja/ 'outside'	Ana onse ali panja pasukulu. 'All the children are outside the school.'
/-nsi/ 'down,below'	Nyumba iliko kumunsi. 'There's a house down [there].' Sitolo ili pansi pasukulu. 'The store is below/downhill from the school.'
/-mwamba/ 'above'	Sukulu ili pamwamba pasitolo. 'The school is above the store.'

/-mbuyo/ 'behind'	Ana anaima pambuyo pamuphunzitsi. 'The children stood behind the teacher.'
/-tsogolo/ 'before'	Patsogolo pasukulu pali mtsinje. 'There is a stream in front of the school.'

Price (pp.88-9) also gives /-tseli/ 'on the other side of a raised object' and /-tsidya/ 'on the other side of a flat or hollow object (e.g. a river).'

Exercise 52.1. Practice in use of /-yenela/ plus infinitive vs. the affirmative subjunctive.

'Go to the left.'	'You should go to the left.'
Mùpìté kumànzèlé.	Múyénelà kùpíta kùmànzèlé.
Tììmé.	Tíyénelà kùíma..
Àcòké m'nyùmbá.	Áyénela kùcóka m'nyùmbá.
Àná àbwèlé kusùkúlu.	Àná áyénela kùbwéla kusùkúlu.
Ndìyàmbé kuphúnzila tsópano.	Ndíyénela kùyámba kùphúnzila tsópano.
Mùpìtékó pàbási.	Múyénela kùpítáko pàbási.
Tìkhàlé m'cìpàtàlà.	Tíyénela kùkhála m̀'cìpàtàlà.
Tìyànkhúlé Cinyànjá.	Tíyénela kùyánkhula Cinyànjá.
Mùòlóké mtsínje ùjá.	Múyénelà kùóloka mtsínje ùjá.

NB The word /uja/ quite clearly has the tones /ˋˊ/ here. For the speaker in Unit 50, forms with the stem /~ja/ had tones /ˋˋ/.

Exercise 52.2. GOAL: Practice with concords using some of the adjectivals discussed in Note 50.B.

	'Which chicken is yours?'	'It's this big one.'
nkhúku	Nkhúku yánu ndì ítì?	Ndì yáíkúlu. Ndì yáíkúlùyì.

NB The tonal pattern on /yáikúlu/ is different from the one used earlier by the same speaker, and like that used by the speaker who voiced Unit 50.

NB The student will remember that the pitch of the first syllable of a possessive (e.g. /zanu/) is a bit lower than the final high pitch of a word like /nkhúku/.

NB In this and succeeding units, tonal marks will be omitted when in large sections of an exercise they are prefectly predictable. The student should of course continue to speak the tones, and may write them into the book if he desires to do so.

nkhúku (zambili)	Nkhúku zánu ndì zíti?	Ndì zázíkúlùzì.
kànkhúku	Kànkhúku kánu ndì káti?	Ndì kákáng'ónòkà. (or: àkà kákáng'óno).
tìnkhúku	Tìnkhúku tánu ndì títi?	Ndì tátíng'ónòtì.
kànjìngá	Kànjìngá kánu ndi kati?	Ndi kakang'onoka.
tinjinga	Tinjinga tanu ndi titi?	Ndi tating'onoti.
kacobvala	Kacobvala kanu ndi kati?	Ndi kakang'onoka.
tizobvala	Tizobvala tanu ndi titi?	Ndi tating'onoti.
zobvala	Zobvala zanu ndi ziti?	Ndi zazing'onozi.
lalanje	Lalanje lanu ndi liti?	Ndi laling'onoli.
kalalanje	Kalalanje kanu ndi kati?	Ndi kakang'onoka.
timalalanje	Timalalanje tanu ndi titi?	Ndi tating'onoti.

Exercise 52.3. GOAL: Fluency in use of terms that indicate position and direction.

NB The word /pansi/, referred to in an earlier marginal note, here has the tones /pànsí/ again.

NB The possessives /páce/, /kwáce/ have a downstep from the pitch of the preceding high tone even after the words /pànsí/, /kùnjá/, which end in a single high tone. This is contrary to an earlier tentative conclusion, and to all of the preceding examples of this tone pattern.

Kòdí zôbvála zìlì pànsí pa'table'?	Are the clothes under the table?
Íàì, zìlì pàmwàmbá páce.	No, they're above it.
Kòdi màbúku àlì pàmwàmbá pà'table'?	Are the books above the table?
Iai, àlì pànsí páce.	No, they're under it.
Kòdí aná àlì m̀sùkúlu?	Are the children at school?
Íàì, àlì kùnjá.	No, they're outside.
Kodi mpando uli kumanzele kwa'table'?	Is the chair to the left of the table?
Iai, uli kùmànjá kwáce.	No, it's to the right of it.
Mùdzì ùlì kùtsídyá kwá mtsinje?	Is the village on the other side of the river?

Mùndá ùlì pàtsélí pamùdzì.	The field is on the far side of the village.

Exercise 52.4. GOAL: Recombination of familiar materials in short sequences of conversationally related sentences.

Mùkùdzíwa mùdzì wápátsídyá pamtsinje?	Do you know the village (of) across the river?
Iai, síndíùdzíwa.	No, I don 't know it.
Múfúna kùpítáko?	Do you want to go there?
Inde, bambo, koma ndikhala pano lelo.	Yes, but I have to stay here today.

Kodi mùngàndíùzè njìlà yákuKàpángà?	Can you show me the way to Kapanga?
KuKapanga eti!	To Kapanga, eh?
Inde, bambo. Múmakudzíwa?	Yes. Do you know it?
Inde, bambo. Ndì kàmùdzì kakang'ono patseli paBlantyre.	Yes, I do. It is a small village.

NB The use of a voiced fricative as an alternative pronunciation for /k/ has been pointed out earlier. In general, this seems to be more common when two or more /k/ sounds occur in adjacent syllables. This recording of /kakang'ono/ provides a striking illustration.

NB The speaker who recorded this unit is not one of those who has no difference between /s/ and /ts/ (see diagram on p.), yet he says /pàsèlí/, where some speakers have /pàtsèlí/.

Grammar 52.A. Fluctuation between Locative Classes 16 and 17.

The dialogue for this unit contains the question /Ndi patali?/ 'Is it far?' Compare, in the dialogue for Unit 51 and elsewhere /Ndi kutali?/ 'Is it far?' There is no sharp line between the places where Clases 16 and 17 may be used, and the above sentences provide an example of where the two classes overlap. Notice however that in both instances the class used in the question is also used in the answer.

Grammar 52.B. Possessive when the 'possessor' is inanimate.

In the sentence:

(Kasuza)si patali, koma sukulu yace ili paphili.	It [Kasuza] is not far, but its school is on a hill.

the possessive stem /~ce/ is used to refer back to the nonpersonal /Kasuza/.

UNIT 53

DIALOGUE. Directions within a town.

NB By this time, the student who has been following the tape recordings that accompany this course will have noticed that each of the speakers has certain idiosyncracies. This speaker, for example, again says /ndìmafuna/ with low tone on the subject prefix. In this and other dialogues, he frequently has an <u>eh</u>-like sound for what is written final /-a/. A clear example is in /kupit<u>a</u>/ (Line 2 of the dialogue).

-A-	
Ah, bàmbò, ndimàfúna kùpíta kùmsìkà.	Excuse me, sir, I would like to go to the market.
-B-	
Oh, múfúna kùpíta kùmsìkà?	Oh, you want to go to the market?
-A-	
Èè, bàmbò.	Yes (sir).
-B-	
Mùkùdzíwáko kùcìpàtàlà?	Do you know where the hospital is?

NB The locative /kucipatala/, even after pause, has high tones on the first two syllables in Dialogue for Learning. But in Dialogue for Fluency, the more normal /kùcìpàtàlà/ is heard.

-B- (continues)	
conci	like this
mpaka	until, up to
Mùpìté cónci, m̀páká mùkáfikà kùcìpàtàlà pàméne pàjà.	You go on [from here], until you reach that hospital.

NB This speaker again has /\`\`/ on a form with the stem /~ja/. As was pointed out earlier, this differs from the practice of one of the other speakers.

-B- (continues)	
Mùkàfìkápo, mùtèngé njìlà yópíta kùMódi.	When you get there, take the way going to Modi.
-B- (continues)	
~kha	only, alone
Mùngótsáta njìlà yòkháyo yópíta kùMódi.	You just follow that one path (that goes) to Modi.
-B- (continues)	
-khota	to bend
Ndìpó mùkàkhóté kùmànzèlé.	And then you turn to the left.

NB Again, in a verb with /-ngo-/, both the vowel of the preceding syllable and the vowel of /-ngo-/ itself are noticeably long.

-B- (continues)

Mùkàpìtà kùmànzèlé kùjà, mùdzáònà cìnyùmbá cácíkúlu kwámbíli.	When you go left, you'll see a large building.
Cìnyumbá cácíkúlùco ndìwó msìkà.	That big building,(that) is the market.

Exercise 53.a.1. GOAL: To use concords with /˜kha/ 'only, alone'.

NB The student may supply his own tones for the remainder of this exercise.

In listening, pay special attention to the last four syllables of the second sentence in each line. They illustrate the range of pitch patterns which may result from the tonal sequence /´`´`/ at the end of a statement.

	'How many things did you see?'	'I saw only one'.
cìnthù	Mùnáona zìnthù zìngáti?	Ndìnáona (cìnthù) cimódzi cókha.
zìnthù	Mùnáona zìnthù zìngáti?	Ndìnáona (zinthu) zìwílì zókha.
basi	Munaona mabasi angati?	Ndinaona (basi) limodzi lokha.
mabasi	Munaona mabasi angati?	Ndinaona (mabasi) awili okha.
galimoto	Munaona magalimoto angati?	Ndinaona galimoto limodzi lokha.
magalimoto	Munaona magalimoto angati?	Ndinaona magalimoto awili okha.
nyale (sg.)	Munaona nyale zingati?	Ndinanona nyale imodzi yokha.
nyale (pl.)	Munaona nyale zingati?	Ndinaona nyale ziwili zokha.
anthu	Munaona anthu angati?	Ndinaona anthu awili okha.

munthu	Munaona anthu angati?	Ndinaona munthu mmodzi yekha.
mpando	Munaona mipando ingati?	Ndinaona mpando umodzi wokha.
mipando	Munaona mipando ingati?	Ndinaona mipando iwili yokha.
milato	Munaona milato ingati?	Ndinaona milato iwili yokha.
mlato	Munaona milato ingati?	Ndinaona mlato umodzi okha.

Exercise 53.a.2. GOAL: Use of the personal prefixes with the stem /~kha/.

	'Who will go with you?'	'I will go alone.'
ìnè	Ndàní àméné àdzátságànà nánu?	Ndìdzápítà ndékha.
ìfè	Ndàní améné àdzátságànà nánù?	Tìdzápítà tókhà.
ìyé	Ndani amene adzatsagana naye?	Adzapita yekha.
iwo	Ndani amene adzapita nao?	Adzapita okha.
inu	Ndani amene adzatsagana nafe?	Mudzapita nokha.

NB The word spelled /ndani/ has a long first vowel. Note also that in this rec. the /i/ sound is virtually lost, but its high tone is heard on at least some of the /a-/ vowels that follow it.

Note also the low tone on the subject prefix in /àdzátságana/. Most verbs after /~mene/ have high tone on this syllable.

Exercise 53.d.1. GOAL: Accuracy in use of concord with /ndi~o/.

	'That large building is the market.'
m̀sìkà	Cìnyùmbá cácíkúlùco ndìwó m̀sìkà.
sukulu	Cinyumba cacikuluco ndiyo sukulu.
sitolo	Cinyumba cacikuluco ndiyo sitolo.
cipatala	Cinyumba cacikuluco ndico cipatala.
'station' yanjanje	Cinyumba cacikuluco ndiyo 'station' yanjanje.

Exercise 53.d.2. GOAL: Use of /ndi˜/ forms in miscellaneous short sentences.

NB The pronunciation of /t/ in the first rec. of /anatithandiza/ has been noted before; here, it may be compared with the pronunciation of this rec. of /l/ in /wamtaliyo/.

Mùnthù wáḿtálìyo ndìyé ànátíthàndìzà.	That tall person is the one that helped us.
Buku laling'ono ndilo labwino.	The small book is the good one.
Cinyanja ndico ciyankhulo cacikulu $\left\{\begin{matrix}\text{caku}\\ \text{ca}\end{matrix}\right\}$ Malawi.	Chinyanja is the [most] important language of Malawi.
Kupanga miseu ndiyo nchito yanga.	Building roads is my work.
Kuphunz(il)a ziyankhulo zambili ndico cobvuta.	Studying many languages, that's what's hard.

NB Another striking variant of what is written /t/ is found in this rec. of /cobvuta/. The stop is voiced, and followed by an h-like sound, which is also voiced. The same kind of sound, but less extreme, is found also in /uti/ (53.x.1.).

Exercise 53.x.1. GOAL: Recombination of familiar material in short sequences of conversationally related sentences.

Zikomo bambo, ndimafuna kupita kumsika.	Excuse me, sir, I want to go to the market.
(Ku)msika uti?	To which market?
Kuli misika iwili kuno?	Are there two markets around here?
Inde, kuli waukulu ndi waung'ono.	Yes, there is a big one and a small one.

Mukudziwako kumsika?	Do you know where the market is?
Uli m̍kati mwatauni.	It is in the center of town.
Uli pafupi ndi cipatala?	Is it near the hospital?
Inde, bambo, ulipo.	Yes, that's where it is.

Grammar 53.B. The noun /cinyumba/.

The stem /nyumba/, ordinarily in Classes 9/10 was found in Class 6 (Note 50.C). Here, it is found in still another class in /cinyumba/. This use of /ci-/ with a noun stem that is ordinarily in some other class may have 'augmentative' significance ('large house', instead of /nyumba/ 'house'). It would thus have the opposite effect from that of the 'diminutive' classes 12 (/ka-/) and 13 (/ti-/). The student should check for himself to see whether /ci-/ is used in this way. For example, do any or all of the following words exist, and if so, what are their meanings?

* cinjinga

* cimlato

* cimnyamata

Do corresponding plural forms exist? One example might be:

* Zinyumba zazikuluzo......

Grammar 53.C. A word that contains three occurences of the same concordial element.

The dialogue contains the phrase /cinyumba cacikuluco/'that large building'. Compare /zinthu zazikuluzi/ 'these big things.' These are of course nothing more than the adjectivals /cacikulu/, /zazikulu/ plus an appropriate demonstrative enclitic (cf. Note 1, Unit 32).

From the point of view of the form of the word itself, the same is true for the so-called long demonstratives with /-mene/, e.g. /zimenezo/: this word is made up of /zimene/ plus the demonstrative enclitic /-zo/.

From the point of view of how the words are used in sentences, however, the relation between /zimene/ and /zimenezi/ is not the same as the relationship between /zazikulu/ and /zazikuluzi/. The second pair occur in approximately the same set of positions in a sentence, chiefly as modifiers of nouns.

The same is true for /zimenezi/, but /zimene/ seems to occur only in relative constructions (Note 49.B) and so must be followed by a verb.

Tonally also there is a differece, which shows up on the third syllable:

zìméné

zìménèzò

Grammar 53.D. The use of /ndì~ó/ 'it is that, those'.

In the sentence:

Cinyumba cacikuluco ndiwo msika. That big building is the market.

the word /ndìwó/ is structurally parallel to /ndinu, ndine/ etc. (cf. Note 41.B), except that for Classes 3-18 all of these forms end in /-o/. The concordial element agrees with the noun that follows it (here, /msika/), and not with what precedes it.

These forms have the tone pattern low-high: /ndìtó/, etc. Notice also (in the recordings for Exercise 53.d.1.), that the first syllable of a noun following one of these forms is high:

m̀sìkà

ndìwó ḿsìkà

cìpàtàlà

ndìcó cípàtàlà

UNIT 54

DIALOGUE. An unsuccessful attempt to get directions.

-A-	
Mùngàndíùze njìlà yópíta kùSòché?	Could you tell me the way to Soche?
-B-	
Njìlà yópíta kùSòché?	The way to Soche?
Íì, pèpánì bàmbò.	I'm sorry (sir).
Síndídzìwà njìlà yópíta kùSòché.	I don't know the way. (that goes) to Soche.
-A-	
Nàngà mùkùdzíwa básí ìméne ndíngàkwéle?	Do you know a bus that I could take?
-B-	
ngakhale	even
~o-mwe	same, this same, as well
Ngàkhálé ndí básí lòmwélo, síndílì kùlídzíwa íàì.	I don't even know about the bus, either. ('Even the bus, I don't know [about] it.')
-A-	
~ina	some, other
Kòdí símúkùdzíwa ànthù éna àméne ákùpíta kùSòché pànò?	Don't you know any people here who are going to Soche?
-B-	
Àlípó ànthù ámbíli àméne ámàpíta kùSòché.	There are many people who go to Soche.
-B- (continues)	
Kòmábe síndídzìwa ngàtì títhà kùwápéza.	But I don't know whether we can find them.

NB The student who is interested in phonetic detail will notice that the sound written /-th-/ in the last line on this page is followed (as expected) by an h-like sound; that the h-part is voiced; and that the t-part is not. Compare the recording of /cobvuta/ discussed in a marginal note for the preceding unit.

Exercise 54.b.1. GOAL: Facility in use of various concords with /˜ina/ 'some, other'.

àná	Kòdí àná ónse ndì áakúlu?	Énà ndì aakúlu; éna ndì áang'óno.
zôbvála	Kodi zôbválà zónse ndì zazikulu?	Zínà ndì zázikúlu; zínà ndì zázing'óno.
zìnthù	Kòdí zìnthù zónse ndi zázikúlu?	Zína ndì zázikúlu; zína ndì zázing'óno.
màgálimòtò	Kòdí màgálimòtò ónse ndì áakúlu?	Ena ndi aakulu; ena ndi aang'oro.
màlàyá	Kodi malàyá ónse ndi aakulu?	Ena ndi aakulu; ena ndi aang'oro.
mìsèù	Kodi miseu yonse ndi yaikulu?	Yina ndi yaikulu; yina ndi yaing'ono.
milato	Kodi miláto yónse ndi yaikulu?	Yina ndi yaikulu; yina ndi yaing'ono.
misika	Kodi misìkà yónse ndi yaikulu?	Yina ndi yaikulu; yina ndi yaing'ono.
zipatala	Kodi zipatàlà zónse ndi zazikulu?	Zina ndi zazikulu; zina ndi zazing'ono.
mìtsínje	Kodi mitsínjè yónse ndi yaikulu?	Yina ndi yaikulu; yina ndi yaing'ono.
àtsíkànà	Kodi atsíkànà ónse ndi aakulu?	Ena ndi aakulu; ena ndi aang'ono.

NB The word here spelt /yina/ is a representation of two elements: the Class 4 prefix /i-/ and the stem /˜ina/. For this speaker, the result is /yina/, while for others the result is simply /ina/.

NB This recording (54.b.1) is of interest because the nouns (/zobvala/, etc.) that have high tone on the next to last syllable have low pitch (and hence low tone) on the last syllable. Frequently this construction with /˜onse/ has the pitches [-¯◎◎_] instead of [-¯◎◎-] on a phrase like /milato yonse/.

Exercise 54.ab.2. GOAL: Facility in the use of concords with /~o-nse/, /ina/ , and /~modzi/.

NB The type of interrogative intonation used in the first sentence of each line of this recording is one which merits careful comparison with the declarative intonation on the same word /~ábwino/ at the end of the second sentence of the line.

	'Are all the oranges good?'	'One is good; the others are not good.'
malalanje	Malalanje onse ndi abwino?	Limodzi ndi labwino; ena sí abwino.
mabuku	Mabuku onse ndi abwino?	Limodzi ndi labwino; ena si abwino.
malaya	Malaya onse ndi abwino?	Amodzi ndi abwino; ena si abwino.
minda	Minda yonse ndi yabwino?	Umodzi ndi wabwino; ina si yabwino.
masukulu	Masukulu onse ndi abwino?	Limodzi ndi labwino; ena si abwino.
njila	Njila zonse ndi zabwino?	Imodzi ndi yabwino; zina si zabwino.
zipatala	Zipatala zonse ndi zabwino?	Cimodzi ndi cabwino; zina si zabwino.
aphunzitsi	Aphunzitsi onse ndi abwino?	Mmodzi ndi wabwino; ena si abwino.
nyumba	Nyumba zonse ndi zabwino?	Imodzi ndi yabwino; zina si zabwino.
misika	Misika yonse ndi yabwino?	Umodzi ndi wabwino; ina si yabwino.
nkhuku	Nkhuku zonse ndi zabwino?	Imodzi ndi yabwino; Zina si zabwino.
tinkhuku	Tinkhuku tonse ndi tabwino?	Kamodzi ndi kabwino; tina si tabwino.

Exercise 54.ab.3. GOAL: Facility in use of concords with /~o-mwe/ and /~ina/.

	'I had a good book yesterday.'	'I want the same [book] today.' 'I don't want another.'
buku	Ndìnálí ndí búku lábwìnò dzùlò.	Ndífùnà [búku] lòmwélò lèlò. Síndífùna lína.
mabuku	Ndinalí ndí mábúkhú ábwino dzulo.	Ndifuna mabukhu omwewo lelo. Sindifuna ena.
khasu	Ndinali ndi khasu labwino dzulo.	Ndifuna khasu lomwelo lelo. Sindifuna lina.
makasu	Ndinali ndi makasu abwino dzulo.	Ndifuna makasu omwewo lelo. Sindifuna ena.
cipewa	Ndinali ndi cipewa cabwino dzulo.	Ndifuna cipewa comweco lelo. Sindifuna cina.
nyale	Ndinali ndi nyale yabwino dzulo.	Ndifuna nyale yomweyo lelo. Sindifuna yina.
mpando	Ndinali ndí ḿpàndò wabwino dzulo.	Ndifuna mpando womwewo lelo. Sindifuna wina.
mipando	Ndinali ndí mípàndò yabwino dzulo.	Ndifuna ndi mipando yomweyo lelo. Sindifuna ina.

NB In one and the same exercise, both of the forms /yina/ and /ina/ occur. This is probably not due to the fact that the two nouns are in different concord classes.

Exercise 54.ab.4. GOAL: Facility in use of concords with various adjectival stems including /˜o-mwe/.

NB The relative tone pattern (/áli/, etc.) is used in these sentences with /˜omwe/. The clause in which these words occur is not the main clause of the sentence. Note also that the English translation involves a relative clause.

	'Some buses are large.'	'The same[ones] that are large are the good [ones].'
màbási	Màbásì éna ndì áakúlu.	Òmwé álí áakúlu, ndîwó ábwìnò.
masukulu	Masukulu ena ndi aakulu.	Omwe ali aakulu, ndiwo abwino.
zipatala	Zipatala zina ndi zazikulu.	Zomwe zili zazikulu, ndizo zabwino.
nyumba	Nyumba zina ndi zazikulu.	Zomwe zili zazikulu, ndizo zabwino.
njinga	Njinga zina ndi zazikulu.	Zomwe zili zazikulu, ndizo zabwino.
mabukhu	Mabukhu ena ndi aakulu.	Omwe ali aakulu, ndiwo abwino.
miseu	Miseu ina ndi yaikulu.	Yomwe ili yaikulu, ndiyo yabwino.
magalimoto	Magalimoto ena ndi aakulu.	Omwe ali aakulu, ndiwo abwino.
minda	Minda ina ndi yaikulu.	Yomwe ili yaikulu, ndiyo yabwino.
zinthu	Zinthu zina ndi zazikulu.	Zomwe zili zazikulu, ndizo zabwino.

Exercise 54.c.1. GOAL: Facility in the use of the persistive enclitic /--be/.

John wàpìtà kùnchíto?	Did John go to work?
Iai. Àkùgónábe.	No, he's still sleeping.

Sìmùnàweluke?	Haven't you quit work yet?
Inde, tìkùgwílábé nchíto.	No, we're still working.
Sìmùnàyambe kuphunzila?	Haven't you begun to study?
Inde, tìkùdyábe.	No, we're still eating.
Símúngathe kuyankhula Cinyanja?	Can't you speak Nyanja?
Ndìkùyésábe.	I'm still trying.

Exercise 54.x.1. GOAL: Recombination of familiar material in short conversations.

Mukudziwa kumene ndingakagule cakudya?	Do you know where I can go to buy food?
Kulibe sitolo kuno?	Isn't there a store around here.
Lilipo, koma sindidziwa njila yopitako.	There is one, but I don't know the way.
Ili paseli paphililo.	It's on the other side of that hill.

Mukudziwako kumlato?	Do you know where the bridge is?
Suli patsinde paphili lalikululo?	Isn't it at the foot of that big mountain over there?
Ndiko uliko.	That's where it is.
O, ndi kutali ndithu.	Oh, that's very far.

NB In /súli/, which represents /sí/ plus /ùlì/, the /u/ is long. [This was noted earlier in connection with the vowel /a-/ after /sí/.]

Free conversation based on the material in Units 50-54.

All of these units have been build around the giving of street and road directions. Practice asking and giving directions to a number of places that are within a radius of one mile from your present location.

Grammar 54.A. The stem /~o-mwe/ 'same'.

In the sentence:

Ngakhale ndi basi lomwelo, sindili kulidziwa.	('Even the bus itself, I don't know [about] it').

the word /lomwelo/ consists of the Class 5 form of /o-mwe/, plus the demonstrative enclitic / --lo/. In this particular negative sentence, the English counterpart of /lomwelo/ is 'even'. Adjectivals that contain this same stem are also found in affirmative sentences:

Zobvalazi ndi zomwe ndinacapa dzulo.	These clothes are the same [ones] that I washed yesterday.
Anthu omwewa abwele mawa.	Have these same people return tomorrow. These same people should return tomorrow.

Also:

Ali ndi galimoto ndi njinga yomwe.	He has a car and a bicycle as well.

Grammar 54.B. The adjectival stem /~ina/ 'some, other.' This stem, with appropriate concordial prefixes, corresponds both to English 'some' and to 'other'. In negative sentences such as the one in the dialogue:

Simukudziwa anthu ena amene akupita kuSoche?	Don't you know some/any people who are going to Soche?

it may be translated as 'any.' Further examples are:

Anthu ena amakhala kutauni; enanso amakhala kumidzi.	Some people live in town; others live in villages.
Mufuna kugula njinga iyi?	Do you want to buy this bicycle?
Iai, ndifuna kugula ina.	No, I want to by another one.

The forms for Classes 2, 6, 12 (i.e. those classes that have /a/ in the prefix) are /ena, ena, kena/. It is as if the /a/ of the prefix had coalesced with the /i/ of the stem, to produce /e/, a vowel sound which is phonetically intermediate between them. The forms for Classes 4 and 9 are sometimes pronounced /ina/, sometimes /yina/.

Grammar 54.C. The persistive enclitic /--be/.

In the dialogue, B has already stated that he doesn't know the way to Soche, and that he doesn't even know about the bus service. In the sentence:

Komabe sindidziwa ngati titha kuwapeza.	I still don't know whether we can find them.

he states still another matter on which he does not have the facts at his fingertips. The syllable /-be/ in this sentence is apparently an instance of the persistive enclitic 'still', which is found more frequently with verbs:

Mukugwilabe nchito eti?	You're still working?!
Akugonabe.	He's still sleeping.
Alibe kusukulu.	They are still at shcool.

N.B. the identity in spelling between the persistive enclitic and the negative element (Note 45.C) that occurs with /-li/. Are they identical also in tone?

UNIT 55

DIALOGUE: October weather.

-A-

nyengo (9,10)	season
cilimwe (7,8) (or: mwamvu (3))	summer
-tani	to be,do,say how?
Kòdí bàmbò, nyèngò yá cilìmwè ímàkhála yôtáni mwèzí wá'October'?	How is the summer weather in October?

-B-

dzuwa (5)	sun
Mwèzí wá October ndìyó nthâwi yá dzúwa ìménèyo.	The month of October that's the time for sun.

-B- (continues)

mvula (9,10)	rain
Mvúla ímàyámba mwèzí wáNovember.	The rain begins in the month of November.

-A-

-sosa	to hoe lightly,clean the fields
Ànthù ámàsósa nthâwi ìménèyo?	Do people clear the fields at that time?

-B-

Nthâwi ìménèyo ànthù ámàkhála átáthá kùsósa,	At that time people have finished cleaning the fields ('...they are they-having-finished clearing...')

-B- (còntinues)

-dzala	to plant, sow
ndìyé álí pàfúpi kùdzála.	and they are almost [to the point of] planting.

-A-

Kùdzála címàngà?	To sow maize?

-B-

mapila (6)	millet
-tele	to do, be, say like this
Címàngà, màpìlà, ndì zínà zôtéle.	Maize, millet, and other [things] like that.

-B- (continues)

-neneka	to be talked about
Kòmà zìménèzò sízímànènéka.	But one doesn't discuss those things ('Those things are not talked about.')

-A-

Nàngà màbási ámàyénda nthéwi ìménèyò?	Do the buses travel [during] that time?

-B-

Inde, ámàyèndádí.	Yes, they certainly do.

Exercise 55.a.1. GOAL: Facility in use of the /-o-/ form of the interrogative pro-verb /-tani/.

nyèngò yá cilìmwè	Nyèngò yá cilìmwè ímàkhála yôtáni?	What is the climate of cilimwe like?
dzúwá lá pànò	Dzuwa la pano limakhala lotani?	How is the sun(of) around here?
mvúlá yá November	Mvula ya November imakhala yotani?	How is the November rainfall?
nthéwi yá dzúwa	Nthawi ya dzuwa imakhala yotani?	What is the sunny season like?

kùdzála màpìlà kwánu	Kudzala mapila kwanu kumakhala kotani?	What is the planting of millet like among you?
kùlíma	Kulima kwanu kotani?	What is your farming like?

Exercise 55.a.2. GOAL: Familiarization with the use of /-tani/ in other tenses and with other English translations.

Mùdzáfika kùmùndá.	You will reach the field.
Tìkàfìkáko, títáni?	When we reach there, what will we do?
Tìdzápita kùtáùni.	We'll go to town.
Mùkàfìkáko, mútáni?	When you get there, what will you do?
Ànyàmatá ónse ànápita kùtáùni.	All the boys went to town.
Ànákátáni?	What did they go and do?
Múfúna cákúdya côtáni?	What kind of food you want?
Tífunà címàngà.	We want maize.
Àmáì ànátígùlìlà zôbvála.	Mother has bought clothes for us.
Zôbvála zôtáni?	What kind of clothes?
Zìménèzò sízímànèneka!	Things like that aren't talked about!
Zôtáni?	What kind of things?
Àtútsi ndì ànthù ôtáni?	What kind of people are the Watutsi?
Ndì áatáli kwámbíli.	They are very tall.

Exercise 55.a.3. GOAL: Use of the two pro-verbs /-tani/ and /-tele/.

	'What are your teachers like?'	'They're like that.' [not a complete answer]
àphùnzìtsì ánu	Àphùnzìtsì ánu ndì ôtáni?	Ndì ôtéle.
galimoto lanu	Galimoto lánu ndi lotani?	Ndi lotele.
njinga yanu	Njinga yánu ndi yotani?	Ndi yotele.
kwanu	Kwánu ndi kotani?	Ndi kotele.
kanjila	Kanjila kánu ndi kotani?	Ndi kotele.
mabukhu anu	Mabukhu anu ndi otani?	Ndi otele.
kùZòmbá	KuZomba ndi kotani?	Ndi kotele.
ntháwi yá mvúla	Nthawi ya mvula ndi yotani?	Ndi yotele.
nyùmbá zá Maláwi	Nyumba za Malawi ndi zotani?	Ndi zotele.
mìdzì yá Maláwi	Midzi ya Malawi ndi yotani?	Ndi yotele.
nyumba za Ameleka	Nyumba za Ameleka ndi zotani?	Ndi zotele.
mìsèù yá pànò	Miseu ya pano ndi yotani?	Ndi yotele.

Exercise 55.c.1. GOAL: Facility with one common way of using /-ta-/.

Ànáfíkà kwáthu.	He arrived at our place.
Ànákhála pànsí.	He sat down.
Átáfíka kwáthu ànákhála pànsí.	When he had arrived at our place, he sat down.
Ànákhálà pànsí.	He sat down.
Tìnáyamba kùnéna zá nyèngò yá cilìmwè.	We began to discuss the weather of cilimwe.
Átákhálá pànsí, tìnáyámba kùnéna zá nyèngò yá cilìmwè.	When he had sat down, we began to discuss the weather of cilimwe.

Tìdzáfíkà kwáthu.	We'll arrive home.
Tìdzágona.	We'll go to sleep/ lie down.
Títáfíká kwáthu tìdzágóna.	When we've arrived home, we'll lie down.
Tìkùdyá cákúdya tsópano.	We are eating now.
Tìdzákúthàndìzáni.	We'll help you.
Títáthá kúdyá tìdzákúthàndìzáni.	When we've finished eating we'll help you.

Exercise 55.x.1. Recombinations.

Nàngà kùlì dzúwa mwèzí wá October?	Is there sunshine in October?
Èè. Kùlì dzúwa lámbíli.	Yes, there's a lot of sun.
Kùlíbé mvúla?	Is there still any rain?
Inde. Mvúla ímàyámba mwèzí wá November.	Yes, it rains in the month of November.
Kodi kwánu kùÀmeleka ànthù ámàsósa mwèzí ùti?	At your home in America, during what month.do people clean the fields?
Éna ámàsósa mwèzí wá November.	Some clean the fields in November.
Mvúla yámbíli ímàyámba lìtì?	When do the heavy rains begin?
Ndígániza ndì mwèzí wáMarch.	I think it's [in] the month of March.

Grammar 55.A. Pro-verbs.

The dialogue contains the following sentences:

Nyengo ya cilimwe imakhala yotani.....?	How is the weather?
...ndi zina zotele.	...and other [things] like this.

Both of the words /yotani/ and /zotele/ are /-o-/ forms of verbs. The stems of the verbs are respectively /-tani/ 'to say, do, be how?' and /-tele/ 'to do, say, be so/like this'. There is one more such stem in Nyanja: /-telo/ 'to say, do, be like that'. These three stems take the prefixial inflections of verbs. Unlike all other verbs, the final vowel of the infinitive and most other forms is not /-a/, and is invariable for each stem: the forms of /-tani/ always end in /-i/, /-tele/ in /-e/, and /-telo/ in /-o/.

These verbs stand in the same relation to the other verbs of the language as the pronouns stand in relation to the nouns. They will therefore be called pro-verbs: /-tani/ is the interrogative pro-verb, while /-tele and /-telo/ are demonstrative pro-verbs.

Grammar 55.B. A reminder concerning concord.

The phrase:

Ndiyo nthawi ya dzuwa imeneyo.	That is the time of rain.

contains the noun /dzuwa/ (5) 'sun', followed by the demonstrative /imeneyo/. The demonstrative of course agrees with /nthawi/ (9) and not with /dzuwa/.

Grammar 55.C. A construction containing two verbs, each with a subject prefix: the dependent verb prefix /-ta-/.

In the sentence:

Nthawi imeneyo anthu amakhala átáthá kusosa.	By that time [of the year] people have finished clearing the fields.

the sequence /amakhala atatha/ occupies the place that is most commonly occupied by a single verb. Constructions that have been met in the past which contain two verbs have usually had an infinitive as the second word.

The second verb in /amakhala atatha/ is not an infinitive. It consists of a subject prefix/a -/(Cl.2) plus the non-initial prefix /-ta-/ 'to finish'. The prefix /-ta-/ is comparable to /-ka-/ (cf. Note 43.B) in that verbs which contain it are 'dependent'; that is, such a verb cannot ordinarily stand as the only verb in a complete sentence. Here are some further examples of its use:

Átákhálá pànsí anayamba kuyankhula nafe.	After he had sat down ('he-having sat-down') he began to talk with us.
Tìdzátha nchítóyi ìnù mútácóká.	We will finish this work after you have left ('you-having-left').

All examples of /-ta-/ forms in this unit show high tones on all syllables. The low pitch on the last syllable in the last of the above examples is of course attributable to its position at the end of the sentence.

Compare the construction /amakhala atatha/ 'they are regularly in the situation of having finished' with the one-word verbs /ámàthá/ 'they regularly finish', and /átha/ 'they finish'.

The construction with /-khala/ (in any of its tenses) plus a dependent /-ta-/ verb adds a great deal to the flexibility and precision of the Nyanja verb system.

UNIT 56

DIALOGUE: December weather.

NB Here and elsewhere the names of months, which are of course recent loans from English, often have a falling tone on the first syllable, followed by high on the second.

-A-	
Kodi nyèngò ímàkhála bwánji mwèzí wáDêcémber?	What is the weather like in December?
-B-	
Mwèzí wáDecember tìlì ndí mvúlánso.	In December we {also / still} have rain.
-A-	
Yámbíli?	A lot?
-B-	
Èè. Kòmà nthháwi ìménèyò ànthù ámàgwíla nchíto {yá / kwá} mbíli.	Yes, but [at] that time people work hard.

NB The verb /ili/, which is not the main verb in this sentence, has the 'relative' tone pattern, with high on the first syllable.

Note also the pitches [_ _] on the infinitive /kugwa/, which indicate that this word, unlike most infinitives, does not have a high tone on the first syllable of the stem.

-A-	
Nàngà múmàyénda bwánji nthháwi ìménèyò mvúla ílì kùgwà?	How do you move around at that time [when] the rain is falling?
-B-	
kanthu (12,13)	a small thing (cf. /kinthu/ (7,8)
Pàlíbé kànthù.	It's no matter.
-B- (continues)	
-vumba	to rain, rain on
Ngàkhálé mvúla íkùvúmba ànthù ámàpíta kùmùndá ndí kumálìmá bàsi.	Even when its's raining, people go to the garden and work.

NB The same is true for /íkùvúmba/ in the last line on this page.

-A-

Ànthù ámàyénda pàmàbási kàpéná pànjìngá pòpíta kùtáùni?	Do people travel on the buses or by bicycle when they go ('on going') to town?

-B-

matope (6)	mud
-bvutika	to be troubled
Èè. Ámàyénda kòmà mòbvútíka cìfúkwá cá mátòpè.	Yes, they do, but with difficulty, on account of the mud.

NB The tonal discrepancy in Dialogue for Learning between the supposedly parallel forms /pòpíta/ and /môbvútika/, each of which is combination of a locative prefix plus infinitive. Note also the length of the /-o-/ vowels in these forms. But /mòbvutika/ is heard in Dialogue for Fluency.

-A-

O, zíkòmò.	Oh, thank you.

Exercise 56.a.1. GOAL: Use of /po-/ and /mo-/ forms of verbs in 'adverbial'function.

Mumatani pòfikapo?	What do you do upon arriving there?
Pòyamba timasosa minda.	First ('at beginning') we clear the fields.
Mumatani pòdzala mapila?	What ('How') do you do when planting millet?
Ndidzakuphunzitsani mòkondwa.	I'll teach you with pleasure ('in being pleased').
Ana awa onse amaphunzila mòyenela.	All these children study as they ought.
Tinaoloka mtsinje mòbvutika.	We forded the stream with difficulty.

Exercise 56.x.1. Review conversations.

Part 1.

Kwánu kù Ameleka mvúla ímàwáza kwámbíli?	At your home in America does it rain much?

[or: Kwanu kuAmeleka kùlì kùwáza

mvúla yámbíli?]

Pàmwèzí ùti?	In what month?
Mwèzí wá August.	The month of August.
Íàì, kùlíbé mvúla yámbíli nthawi ìménèyo.	No, there's not much rain at that time.

Part 2.

Kwánu mìèzí yá mwámvu ndì íti?	At your home which are the months of mwamvu?
Mìèzí yá mwámvu ndì July ndí August.	They're July and August.
Kùlíbé mvúla nthawi ìménèyò?	Is there still rain at that time?
Kùlíbé yámbíli, kòmà kùlì dzúwa lámbíli.	There's still a lot, but there's a lot of sun.

Part 3.

July ndí August ndì mìèzí yá dzúwa ètì?	July and August are sunny months, are they?
Inde, bàmbò. Timakhala ndí dzuwa lambili, miezi imeneyi.	Yes. We have a lot of sun in those months.
Nanga mumagwila nchito bwanji nthawi imeneyo?	How do you work during that period?
Pàlíbé kànthù.	It's not so bad. ('There is no little thing.')

Part 4.

Mùnábwelelà lìtì kùcókela kùZòmbá?	When did you come back from Zomba?
Ndinabwela dzulo.	I came back yesterday.
Pànjìngá?	By bicycle?
Iai, ndinabwela pabasi.	No, I came by bus.

Part 5.

Munalipila ndalama zingati pòbwélá kùnò?	How much did you pay to come here?
Ndinalipila ndàlámá zìsànù.	I paid five shillings.
Ànákúbèláni. M̀lùngù wápítáwo ànándílìpìtsà zìnái bàsì.	You were robbed. Last week I was charged only four.
Tsópano ndítáni?	Now what should I do?
Pèpáni ndithu.	You have my deep sympathy.

Grammar 56.A. Special uses of the locative concords, Classes 16 and 18, with the /-o-/ form of verbs.

The /-o-/ form of the verb is derived historically from a coalescence of the linking /-a-/ and the /ku-/ of the infinitive. Knowing this may make it easier for the student to understand the structure of two phrases in the dialogue for this unit:

Anthu amayenda panjinga pòpita kutauni?	Do people travel by bicycle when [they] go to town?
Amayenda koma mòbvutika.	They move about but with difficulty.

Literal translations might be: /popita/ 'on going' and /mobvutika/ 'in being-troubled'.

Notice that these /-o-/ forms differ tonally from the /-o-/ forms that were discussed in Unit 46 , Note 2 . Those forms were related to a possessive prefix (/wá-/, /cá-/, etc.) that had high tone. With omission of the /-k-/ and the change in quality of the two vowels, the form */wákùbvútika/ became /wóòbvútika/ (usually spelled with a single o).

The locative prefixes, unlike the possessives, have basic low tone. Accordingly, the tone of words that include a locative plus an infinitive are exemplified by /mòòbvutika/ (also customarily spelled with a single o), from */mùkùbvutika/.

Grammar 56.B. Grammatically significant differences in verb tones.

This unit contains further examples of verbs with relative tone pattern. Compare the following sentences:

Mvúla ìlì kùgwà.	The rain is falling.

Mumayenda bwanji nthawi imeneyo mvúlá íli kugwa?	How do you get around [during] the time [when] the rain is falling?
Mvúlà ìkùvúmba.	It's raining.
Mvúlá íkùvumba anthu amapita kumunda.	When it's raining, people go to the field.

UNIT 57

DIALOGUE: February weather in Malawi.

NB In the second and third sentences of this rec., the verbs /ili/ and /zikukula/ have high tone on their subject prefixes. These are then instances of the 'relative' tonal pattern discussed earlier. In these two sentences, however, there are no other verbs. Probably the nuclear role ordinarily assigned to a verb in Nyanja sentences is here filled by /ndiye/.

NB The first syllable of /zikukula/ (Stc. 3) is long. Remember that this word is an alternate for /zili kukula/. This is a further example of contraction in which the quality of one vowel is lost, but its quantity (i.e. its duration) remains.

-A-	
Kodi mùngàndíùzè nyèngò mwèzí wá February?	Can you tell me about the weather in February?
-B-	
Mwèzi wá February ndìyé mvúla íli pàkáti.	In February, that's when the rain is still going on ('is in the midst').
-B- (continues)	
-kula	to grow
Ndìyé címàngà ndí mapìlà zíkùkúla.	And the maize and millet are growing.
-A-	
Ànthù ámàdyá címàngà pà ntháwi ìménèyì?	Do people eat maize at that time? (i.e. Is the maize edible?)
-B-	
-ocha	to burn, roast, toast
Ndì ntháwi ìménèyò ànthù ámàyámba kùócha cìmódzí cìmódzi.	It's [at] that time that people begin to roast a few ('one') at a time.
-A-	
-kolola	to break off from a stalk
Nàngà ámàkòlólà ntháwi ìménèyò?	Do they also harvest [the grain] at that time?
-B-	
Íàì. Sákòlòlà,	No, they don't,

-B- (continues)

kòmà cìmódzi cìmódzi kùmángòócha bàsì.	But they just roast one by one.

-A-

O, zónse zám̀mundá zímàkhála zázíkúlúdi?	And everything in ('of') the field is big?

-B-

mbeu (9,10)	seed
Ee, mbéu zámbílìmbíli, (kábìchi), cabbage, màpìlà ndí zínà zôtéle.	Yes, many, many [kinds of] cabbage, millet and so on.

-A-

O. Zíkòmò kwambili.	Thank you very much.

Exercise 57.a.1. GOAL: Use of /ndipo/ in sentences analogous to the one discussed in Note 57.A.

Kùlì mvula mwezi wa February?	Is there rain in the month of February?
Mwezi wa February ndìpó mvúla ílí pakati.	The month of February, that's when the rain is in the midst.
Kùlì mvula mwezi wa November?	Is there rain in the month of November?
Mwezi wa November ndìpó mvula ìmàyámba.	The month of November, that's when the rains begin.
Kuli mvula mwezi wa October?	Is there rain in the month of October?
Mwezi wa October ndìpó kúlíbe mvula yambili.	In the month of October there isn't much rain.
Mwezi wa October kùlì dzuwa?	Does the sun shine in October?

NB The use of low tone on the subject prefix of /imayamba/, which has been an unexplained phenomenon referred to in several marginal notes, is even more surprising in a context where the 'relative' tonal pattern is expected.
 Note however, the expected high tone on /ku-/ in /kulibe/.

Mwezi wa October, ndiyo nthawi ya dzuwa.	The month of October is a sunny time.
Mwezi wa February kuli mvula?	Is there rain in February?
Mwezi wa February ndiyo nthawi ya mvula.	February is a time of rain.
Anthu ámàdzála cimanga mwezi wa November?	Do people plant maize in November?
Mwezi wa November ndìwó ànthù ámàdzála cimanga.	The month of November is when people plant maize.

NB In contrast to /ìmàyámba/ discussed in the marginal note on the preceding page, /ámàdzála/ has the expected high tone on the subject prefix.

Exercise 57.b.1. GOAL: Facility in use of the distributive construction.

Tingaoche cimanga cìmódzí cìmódzi.	We can roast the maize one [ear] at a time.
Tingaoche cimanga cìwílí cìwíli.	We can roast the maize two by two.
Tinakwela pa basi m̀'módzí m̀'módzi.	We got on the bus one at a time.
Tinakwela pa basi àwílí àwíli.	We got on the bus two at a time.
Ana anacoka m'sukulu àwílí àwíli.	The children left the school two at a time.
Ana analowa m'sukulu àtátú àtátù.	The children entered the school three by three.
Tìcàpé nsalu zìtátú zìtátu.	Let's wash the clothes three at a time.
Magalimoto angaoloke pa mlato uwu lìmódzí lìmódzi.	Lorries can cross by this bridge one at a time.
Anthu angapite panjila iyi m̀'módzí m̀'módzi?	Can people go on this path one by one?

Exercise 57.c.1. GOAL: Use of the /zi-/ concord with mixed antecedents.

címàngà	Címàngà ndì cábwìnò.
màpìlà	Màpìlánso ndì ábwìnò.
	Címàngà ndí mápìlà ndì zábwìnò.
màlayá	Màlayá ndì ábwìnò.
cìpéwa	Cìpéwánso ndì cábwìnò.
	Màlayá ndí cípéwa ndì zábwìnò.
cìpàtàlà	Cìpàtàlà ndì cabwino.
sùkúlu	Sùkúlúnso ndì labwino.
	Cìpàtàlà ndí súkúlu ndì zabwino.
mìláto	Milato ndì yabwino.
mìsèù	Mìsèúnso ndì yabwino.
	Mìláto ndí mísèù ndì yabwino.
mláto	Mlato ndi wabwino.
m̀sèù	M̀sèúnso ndì wabwino.
	Mlato ndí ḿsèù ndi yabwino.
sùkúlu	Sùkúlu ndi labwino.
àphùnzìtsì	Àphùnzìtsínso ndi abwino.
	Sùkúlu ndí áphùnzìtsì ndi abwino.
àphùnzìtsì	Aphunzitsi ndi abwino.
àná	Ànánso ndi abwino.
	Aphunzitsi ndí áná ndi abwino.
m̀phùnzìtsì	Mphunzitsi ndi wabwino.
mwàná	Mwànánso ndi wabwino.
	Mphunzitsi ndí mwáná ndi abwino.
mìdzì	Midzi ndi yabwino.
mìnda	Mìndánso ndi yabwino.
	Midzi ndí míndá ndi yabwino.

NB The rec. of 57.c.1 provides a clear and consistent illustration of what is the predominant though not invariable way of handling tones after /ndí/ 'and, with', as well as after the connectives /yá, cá, zá/ etc. The first syllable of the following noun is high, no matter what the basic tonal pattern of the nouns as a whole. Compare /yá cílìmwè/, where the noun by itself is /cìlìmwè/.

Note also that certain words [or certain categories of words??] do not fit this description: /pànò/ always remains low in phrases like /pàfúpi ndí pànò/ or /dzúwa lá pànò/.

mùdzì	Mudzi ndi wabwino.
mùndá	Mùndánso ndi wabwino.
	Mudzi ndí múndá ndi yabwino.
dzíkó lìnò	Dziko lino ndi labwino.
cìyankhulóci	Ciyankhulocínso ndi cabwino.
	Dzíko ndí cíyankhulo ndì zábwìnò.

Exercise 57.x.

Part 1.

Ndingafike bwanji kumtsinje?	How can I get to the river?
Kuli mseu ndí kánjila zimene zimapitako.	There are a road and a small path that go there.
Kànjila ndi kabwino?	Is the small path any good?
Nthawi iyi si kabwino kwambili, cifukwa ca mvula.	At this time, it's not good, on account of the rain.

Part 2.

Tinjila tonse ndi tobvuta masiku ano?	Are all the small paths difficult these days?
Inde, bambo. Kuli matope ambili.	Yes, there's a lot of mud.
Ndiganiza ndi bwino ndìyèndé pabasi.	I think it's [a] good [idea] for me to go by bus.
Koma mabasinso amayenda mobvutika masiku ano.	But even the buses travel with difficulty nowadays.

NB The question intonation in Stc. 1 of Part 2 is fairly rare in these rec. Its most conspicuous characteristic is the abrupt drop after the last high tone. Note also that /ano/, which usually has high tone after a word that ends high, here has low tone on both syllables.

NB In this rec., the sequence /-yenda mobvutika/ has an uninterrupted series of highs.

Part 3.

Mumakonda zám'mùndá zìtì, bambo?	What kind of produce do you like?
Ndimakonda zonse.	I like [them] all.

Kuli mapila ambili kwanu ku Ameleka?	Is there a lot of maize at your home in America?
Iai, kuli pang'ono basi.	No, it's scarce. ('It's there only a little.')

Grammar 57.A. A further use of the concord of Class 16 in reference to time.

In the sentence:

Mwezi waFebruary ndipo mvula ili pakati.	In February is when the rain is at full swing (raining heavily.)

the word /ndìpó/ corresponds more or less to 'that is when'.

[In the tape recording of the dialogue for this Unit, the second sentence contains /ndìyé/, which is interchangeable with /ndìpó/ in this context.] Compare the use of Class 16 described in Unit 56, Note A for such words as /pòyámba/ 'at first', /pòfíka/ 'upon arrival'.

In the recording of Exercise 57.a.1., the second sentence in Lines 1 and 3, and of course the second sentence of the dialogue, show that in this kind of construction the verb that follows /ndìpó/ or /ndìyé/ has the relative tonal pattern.

Grammar 57.B. The construction exemplified by /cimodzi cimodzi/.

The dialogue contains the sentence:

Amayamba kuocha cimodzi cimodzi.	They begin to roast one at a time.

The reference of the /ci-/ prefix is of course to /cimanga/ 'maize'. Compare also:

Timagula mazila atatu atatu.	We buy three at a time.

the repetition of the numeral stem, with the appropriate concordial prefix on both occurences of the stem, corresponds to English '______ at a time'. This may be called the 'distributive construction'.

The pitch pattern that is heard in the recorded examples of the distributive construction is [-¯ ¯ -ˋ _]. Since all of these examples occur at the end of a phrase, it is difficult to say whether the tonal pattern attributed to the construction should be /cìmódzí cìmódzí/ or /cìmódzí cìmódzì/. From the practical point of view of one learning to speak the language, this question is not very urgent.

Grammar 57.C. Concord when there are two or more antecedent nouns, representing more than one class.

The dialogue includes the sentence:

Cimanga ndi mapila zikukula.	Maize and millet are growing.

Here, /cimanga/ is in Class 7 and /mapila/ in Class 6. The concord used in such situations is /zi-/ (Class 8 or Class 10).

But if the two nouns are both singular, and both are in the same singular class (e.g. Class 3), then the verbs or other words that are in concord with them have the prefix of the plural class that normally is associated with the singular class to which both nouns belong:

/mlato/ (3) and /njila/ (9) would have /zabwino/

but:

/mlato/ (3) and /mseu/ (3) would have /yabwino/ (4).

UNIT 58

DIALOGUE: April weather in Malawi.

-A-

Bwánjì myèngò mù April?	How is the weather in April?

-B-

Ḿm̀. M̀uÁpril, bàmbò?	Hmm. In April (sir)?

-B- (continues)

NB The four-syllable stem /-yèndàyénda/ substantiates the hypothesis that in /-ma-/ forms it is not the second, or third, syllable that gets the high tone: it is the next to last.

NB The construction represented by /ùkù ndí ùkù/ provides another example of a place where the tone of the syllable that follows /ndí/ is not high.

uku (17)	here[proximal demonstrative]
Ndì nthávi ìméne ànthù ámàyèndàyénda ùkù ndí ùkù.	It is the time [in] which people move about here and there.('..here and here').

-B- (continues)

-uma	to be hard,ripe,dry
-thamanga	to run
Címàngà cìkàùmà, ànthù àkùthámangila kùkákolola tsópano.	When the maize is ripe, people make haste to to and gather [it] (now).

-B- (continues)

NB The form /ndì kùmátenga/ is unusual in having both /ndì/ [? 'is, are'?] and /-ma-/.

-siya	to leave
-siyana	to leave one another, to differ from one another.
Éna ndìkùmátènga mbéu zósíyanasiyana m̀'mùndá.	Other people collect various [kinds of] seeds [from] (in) the field[s].

-B- (continues)

Tímàkhála ànthù ógwíla nchíto zámbìlìmbíli kùmùndá.	We are very busy ('We are people of doing many jobs') in the field[s].

-Bə (continues)

-konza	to beautify, to make ready
Ànthù ónse ámàkhála ókónzeka kùkólola címàngà cáo.	Everyone is ready to harvest his maize.

-A-

Cóncò àná sámàpíta kùsùkúlu kòmà kùmáthandiza àzìbàmbò áo?	Then the children don't go to school, but help their parents?

-B-

Átábwéla kùsùkúlu ámàpíta kùthándiza àzìbàmbò áo kùkákólola címàngà.	When they come back from school they go and help their parents to [go and] harvest the maize.

-A-

konko (17)	right there
-tuta	to carry and put down, to carry on one's head
kapena	perhaps; or; expression of uncertainty
Múmàsíya kónko, kàpéná múmàtútila kùnyùmbá?	Do you leave [it] there, or do you carry it home?

-B-

Tímàpíta nàzó kunyùmbá kòmà ntháwi zína, tímàsíya kónko.	We take it home or sometimes we leave [it] there.

NB The first half of the last stc. in the dialogue provides striking examples of the 'smoothing' of the ups and downs of pitch into a series of down-steps:[¯ - - ¯ - - - _ _].

Exercise 58.b.1. GOAL: Use of the infinitive in the second of two verb forms that are joined by a conjunction.

Ànthù ámàkòlóla címàngà.	People harvest maize.
Anthu ámàócha cimanga.	People roast maize.
Anthu amakolola cimanga ndí kúócha.	People harvest maize and roast [it].

Sámàócha cimanga cambili.	They don't roast much maize.
Amaocha cimodzi cimodzi.	They roast one at a time.
Sámàócha címàngà cámbíli, kòmà kùmáocha cìmódzí cìmódzi.	They don't roast much maize, but [they just] roast one at a time.
Ndidzákúuzeni njila.	I'll show you the way.
Ndidzapitana nanu.	I'll go with you.
Ndidzakuuzeni njila ndí kúpítana nànú.	I'll show you the way and go with you.
Anakwela basi.	He got on the bus.
Analipila ndalama ziwili.	He paid two shillings.
Anakwela basi ndí kúlípila ndalama ziwili.	He got on the bus and paid two shillings.
Sindinakwele basi.	I did't get on the bus.
Ndinakhala kunyumba.	I stayed at home
Sindinakwele basi, kòmà kùkhála kunyumba.	I didn't get on the bus, but stayed at home.
Anthu samadzala cimanga nthawi imeneyo.	People don't plant maize at that time.
Anthu ámàngòsósa nthawi imeneyo.	People just clear the fields at that time.
Anthu samadzala cimanga nthawi imeneyo, koma kúngòsósa.	People don't plant maize at that time, but just clear the fields.
Sanapitilile pàtsògòló.	He didn't go straight ahead.
Anakhota kumanja.	He turned to the right.
Sanapitilie patsogolo, koma kukhota kumanja.	He didn't go straight ahead but turned to the right.

NB Long vowels occur in these sentences in contractions of /sí-/ plus /-a/, and before /-ngo-/. Both these phenomena have already been noted, but are pointed out here to emphasize that they are quite consistent. Note also that /-ngo-/ itself is short in these examples.

Exercise 58.x.1. GOAL: Use of /-thamangila/ as the first of two verbs.

'Let's harvest [maize].'	'Let's hurry and harvest [maize].'
Tíyènì tìkòlòlé.	Tìthàmàngílé kùkákólola.
Tíyènì tìcòkèlé pànò.	Tìthàmàngílé kucokela pano.
Tiyeni tìmùùzé màú awa.	Tithamangile tìmùùzé màú àwà.
Tiyeni tìmwètsé ng'òmbè.	Tithamangile tìmwètsé ng'òmbè.
Tiyeni tìòlòké mtsínje.	Tithamangile kùólòka mtsínje.
Tiyeni tìsòsé mínda.	Tithamangile kùsósà mìndá.

NB Exercise 58.x.1 contains further evidence to help in working out a formula for the placement of the high tone in subjunctive forms of verbs that have stems of various syllable structures. One must take into account, however, the pause after the verb in the third sentence, and its effect on the phrase intonation.

Exercise 58.x.2.

Part 1.

Azibambo àlí kùtì?	Where are the men ('fathers')?
Ayenda kwá nyákwàwà.	They've gone to the headman's.
Kodi adzabwelèlá lìtì?	When will they be back?
Ndiyesa adzabwelela pàkùlówa dzúwa.	I think about sundown.

Part 2.

Azimai aMeleka ámàyànkhúlayànkhúla kwambili.	American women talk a lot.
Bwanji azimai a kwanu?	How about the women at your home?
Azimai akwathu amayankhulanso kwambili.	The women in our part of the world talk a lot too.

Part 3.

AJohn ali ndi nchito?	Does John have a job?
Iai. { Amayang'anayang'ana Àkùyáng'ánàyàng'ana }	No, he's looking for work, but there
nchito, koma kulibe.	isn't any.
Sànàìpéze ẻti?	He didn't find any, eh?
Inde, sànàìpéze.	No, he didn't.

Grammar 58.A. Reduplicative constructions.

This dialogue contains examples of a variety of constructions in which the same word or stem appears twice:

(1) The verb stem is used twice. Prefixes stand before the first only:

amayendayenda	they move about continually

and not:*amayenda amayenda

mbeu zosiyanasiyana	various different seeds

and not:*zosiyana zosiyana

(2) Some other stems are used twice, with prefixes before the first only:

nchito zambilimbili	a very great amount of work; many, many jobs

(3) A word is repeated, with an intervening conjunction:

uku ndi uku	here and there, hither and yon ('here and here')

(4) Compare also the distributive construction (Note 57B) in which the whole word, including prefixes, is repeated but with no intervening conjunction:

cimodzi cimodzi	one (Cl. 7) at a time

and not:*cimodzimodzi

or: *cimodzi ndi cimodzi

Grammar 58.B. Another use of the infinitive.

Each of the two sentences:

Ana samapita kusukulu.	The children don't go to school.
Ana amathandiza azibambo ao.	The children help their parents ('fathers').

contains a finite verb form. The subject of both verbs is the same. The sentence in the dialogue, which is in a sense a combination of these two sentences joined by /koma/ 'but', the second of the two verbs is in the infinitive form: /kumathandiza/ instead of /amathandiza/. Note also that the prefix /-ma-/, which has to do with habitual or customary action, is used in the infinitive as well as in the finite form.

Grammar 58.C. Double plural prefixes on certain nouns.

If /bambo/ is singular, its corresponding plural might be either /abambo/ (Cl. 2) or /zibambo/ (Cl. 10). The plural /abambo/ is in fact used. Note also the apparently double plural in /a-zi-bambo/ (and also in /azimai/). The difference in meaning between /abambo/ and /azibambo/ is not clear at this writing.

UNIT 59

DIALOGUE: June weather in Malawi.

-A-

Bwánjì nyèngò pàmwèzí wá 'June'?	How [is] the weather in June?

-B-

-zizila	to be insipid, cold
Mwèzí wá 'June'?	The month of June?
Mùsànéne!	Don't talk about [it]!
Ndì mwèzí wózízìlà.	It's the cold month.

-B- (continues)

Kàyà kùAmèléka kúmàkhála kôtáni, kòmà kùnò kúmàkhála kózízìlà.	I don't know how it is in America, but here it is cold.

-B- (continues)

nkhuni (9,10)	[stick of] firewood
-otha	to be warm, warm oneself at
moto (3,4)	fire
Múyénela kùkhála ndí nkhúni ndí kúótha móto.	You have to have firewood and warm [yourself] at the fire.

-A-

-ocha	to burn,roast,toast
Nàngà múmàócha cìnángwa nthráwi ìménèyò?	Do you roast manioc at that time?

-B-

Tímàócha cìnángwa, m̀bátata, ndí zínánso.	We roast manioc, potatoes, and other [things] as well.

-A-

-kazinga	to roast, fry
Múmàkàzínga cìmánga ntháwi ìménèyò?	Do you roast maize at that time?

-B-

Inde. Ànthù ámbíli ámàkàzínga címàngà, cìfúkwá ntháwi ìménèyì ámàngòkhála pàmóto kùóthelà mótò bàsì.	Yes, most people (fry) maize because at that time they just sit around the fire and keep themselves warm at it.

-B- (continues)

Kúmàzìzíla.	It's cold!

Exercise 59.b.1. GOAL: Facility in use of locative expressions as subjects of sentences.

kùnò	Kùnò kùlì mbéu zámbíli.	There are a lot of seeds around here.
pàtébùlò	Pàtébùlò pàlì mbéu zambili.	There are a lot of seeds on the table.
m̀'nyùmbá	M̀'nyùmbá mùlì mbéu zambili.	There are a lot of seeds in the house.
kuno	Kuno kùlíbé àzùngù ambili.	Around here there are not a lot of Europeans.
pasukulu	Pasukulu pàlíbé àzùngù ambili.	At the school there aren't many Europeans.
mugalimoto	Mugalimoto mulibe azungu ambili.	In the car there aren't many Europeans.
kùMàláwi	KuMalawi kúmàgwá mvúla yambíli.	In Malawi it rains a lot.

pano	Pano págwa mvúla yambili.	Here it rains a lot.
muDecember	MuDecember múgwa mvúla yambili.	In December it rains a lot.
kùmàpìlì	Kumapili kumazizila kwambili.	In the mountains it's very cold.
pànò	Pano pámàzízila kwambili.	Here it's very cold.
m̀'nyùmbá	M'nyumba múmàzízila kwambili.	In the house it's very cold.

NB The combination of syllabic /m-/ plus /ny-/ here and often sounds like /m-yu/ instead of /m-nyu/.

Exercise 59.x.

Part 1.

Ku Ameleka mwezi wozizila ndì úti?	Which is the cold month in America?
Kuli itatu: 'December', January', ndi 'February'.	There are three: December, January, and February.
Bwanji nyengo pa mwezi wa 'April'?	How is the weather in the month of April?
Pa mwezi wa 'April' mvula ímàgwá kwambili.	In the month of April it rains a lot.

Part 2.

Cìnángwa cimadzalidwa pa nyengo yanji?	In what kind of weather is maize planted?
Panyengo yamvula.	During the rainy season.
Kwanu ku Ameleka cinangwa cimadzalidwa?	At your home in America is cassava grown?
Iai, pang'ono basi.	No, just a little.

Part 3.

Uku kuAmeleka, pa mwezi wa 'December', kumazizila kwambili.	Here in America in the month of December, it's very cold.
KuMalawi síkútele.	It's not like that in Malawi.
KuMalawi kumatani?	How is it in Malawi?
Kumavumba kwambili, koma sikumàzìzíla.	It rains a lot, but it's not cold.

Part 4.

Ici cakudya ndi cozizila.	This food is cold.
Pepani! Nditani nanga?	Sorry! What shall I do?
Cííkénì pàmóto.	Put it on the fire.
Cabwino.	All right.

Grammar 59.A. A type of sentence which contains no verb.

The first sentence of this dialogue is a question:

Bwanji nyengo pa mwezi waJune?	How [is] the weather in the month of June?

This sentence contains no verb. Parallels for this sentence are hard to find. So, for example, the following would be rejected by at least some and perhaps all speakers of Nyanja:

*Bwino nyengo pa mwezi waJune?

*Uti mwezi wozizila?

*Liti nyengo wozizila?

Grammar 59.B. A locative noun (phrase) used as the subject of a sentence.

This dialogue provides two unusually good examples of words in a locative class controlling the concordial prefixes of other words:

Kaya kuAmeleka kumakhala kotani?	I don't know how is is in America.

in which /kuAmeleka/ (Cl. 17) is the subject of the verb /-khala/, and:

Kuno kumakhala kozizila.	Here [it] is cold.

in which the subject is /kuno/.

Note also in this connection the one word sentence:

Kuzizila.	It is cold there/here.

in which the first syllable is not the infinitive prefix, but the subject prefix of Class 17. Note the tonal difference between /kùzízila/ 'to be cold' and /kúzízila/ 'it gets cold'.

UNIT 60

DIALOGUE: August weather in Malawi.

-A-	
Kòdí mwèzí wá 'August' nyèngò ímàkhála yábwìnò?	Is the weather good [in] the month of August?
-B-	
-tentha	to be hot
Mwèzí wá 'August' ndì mwèzí wôténtha.	The month of August is a hot month.
-B- (continues)	
Kúmàyámba kùténtha kwámbíli.	The heat begins.
-A-	
Kwámbíli?	A lot?
-B-	
-panda	to be without; to lack
nsapato (9,10)	shoe
Ndìthúdi. Ànthù sáyèndà pànsí ópánda nsápàtò.	A lot. People don't walk without shoes.
-A-	
M̂m. Nàngà ànthù ópánda nsápàtò ámàyénda bwánji?	How do people without shoes on get around?
-A- (continues)	
Cìfúkwá kulì ànthù ámbíli ópánda nsápato.	Because there are lots of people who lack shoes.
-B-	
thenesi	tennis shoes
Aǹthù ámàbvála nsápàtò zá thénesi.	People wear tennis shoes.

-A-

mtundu (3,4)	kind, sort, variety
Nàngà múmàcíta cìáni ntháwi ìménèyò?	What do you do at that time?
Mùnálí kùgwíla nchíto yá mtùndù wánji?	What kind of work did you do?

-B-

Ànthù áyàmbà kùlíma mìndá.	People begin to cultivate the fields.

-B- (continues)

mtengo (3,4)	
Ámàyámba kùténtha mìténgo.	They begin burning the trees.

-B- (continues)

-dula	to cut, sever
Énà ámàdúla mìténgo.	Others cut down the trees.

-A-

O. Zikomo kwambili.	Oh. Thank you very much.

Exercise material. The climate of Washington, D. C.

Mwezi wa 'June' ndi mwezi wozizila kuMalawi.	The month of June is a cold month in Malawi.
KuWashington mwezi uwu si wozizila.	In Washington this month isn't cold.
Nyengo ya 'June' ndi yabwino kwambili.	The June weather is very nice.
Mwezi wa 'August' nyengo imakhala yotentha.	In the month of August the weather is hot.
Mwezi uwu ndìwó mwezi wotentha kupambana yonse.	This month is the hottest month of all.

KuMalawinso mwezi wa 'August' umatentha kwambili.	In Malawi also the month of August is very hot.
Mwezi wa 'October' ukafika, nyengo imayamba kuzizila pang'ono.	When October arrives, the weather beings to cool off a bit.
Mwezi wa mvula ndi úti?	Which is the rainy month?
Mvula imagwa mu mwezi wa 'April' kupambana.	The rain falls mostly in April.
Nyengo imayamba kutentha mwezi umenewo.	The weather begins to get hot in that month.

Nyengo ya kuDar es Salaam pamwezi wa 'September' si yabwino.	The weather of Dar-es-Salaam in the month of September is not good.
Kumatentha kwambili.	It's very hot.
Ndiponso kumakhala cìnyèzì kwambili.	Also, it's very humid.
Nthawi imeneyo ndi nthawi imene uko kumatentha kupambana nthawi zina.	That time is a time when it's hotter than at other times.
Mvula ìngàthè kùgwá, nthawi ili yonse.	It may rain at any time.
Mwezi wa 'November', sikutentha kôtele ngàtì mwèzí wá 'September'.	The month of November isn't so hot as the month of September.
Kúmàkhàlábé cinyezi, koma sikutentha kwambili.	It is still humid, but it isn't very hot.

Nthawi imeneyi, zipatso zimayamba kuculuka, cifukwa ca mvula.	At this time, the fruits begin to become plentiful on account of the rain.
Mwezi wa 'January' kumatenthabe, koma kuli mvula.	The month of January is still hot, but there is rain.

The dialogue for this unit is the last in a series (55-60) on the climate of Malawi. It contains no new features of grammar. In this unit, the student's time may be spent in adding to his vocabulary for the discussion of weather. For each of the following English words, ask for the Nyanja equivalent. Find out what concords are used with each new noun. In addition, get at least one short, complete sentence that contains each new word, and write it in the book:

'rain clouds'	mìtàmbò yámvúla
'clouds (other than rain clouds)'	mìtàmbò
'wind'	m̀phépo
'fog'	mkhúngu
'lightning'	m̀phèzì
'to blow' (wind)	kùkúntha mphépo
'to thunder'	kùcíta bìngù

'humidity'	cinyèzì
'thunderstorm'	m̀kúntho
'to cease (raining)'	kùkáta

Before leaving Units 55-60:

(1) Learn to describe the climate of the part of the United States that you know best.

(2) Practice asking questions of your teacher concerning the climate at his home. Are there any important climatic variations among different parts of Malawi?

UNIT 61

NB The first sentence contains a further example of /ndìmàfúna/, with low tone on the subject prefix. This phenomenon is still unexplained, but explanation can come only through noting and studying the examples as they arise.

DIALOGUE: Buying maize.

-A-	
Ndìmàfúna kùgúla címàngà.	I'd like to buy some maize.
-A- (continues)	
Múmàgùlítsa bwánji?	How do you sell [it]?
-B-	
mbale (9,10)	plate
O, mbàlè yáce yáikúlu, tángóbwélani mùòné, bàmbò.	Well, a big plate, just come and see, sir.
-B- (continues)	
kobili (5,6)	penny
Mbàlè ìyì, kóbilì lìmódzi.	This plate [is] one penny.
-A-	
Kóbilì lìmódzi, mbàlè yáikúlu ìyì?	One penny [for] this large plate?
-B-	
Mbàlè imódzi, kóbilì lìmódzi.	A penny a plate.
-A-	
Nàngà ndìkàfùnà kùgúla mbàlè zìzátu?	And what if I want to buy three plates?
-B-	
Mbàlè zìtátu màkóbilì àtátu.	Three plates [for] 3d.
-B- (continues)	
Címàngà cánga ndì cábwìnò kwámbíli.	My maize is very good.
-B- (continues)	
Ónáni! Cácíkúlucìkúlu.	Look! [It's] very big.

-B- (continues)

Ónaní icò cácíng'ónocìng'óno cá ànthù éna.	Look at that little tiny [maize] of the other people.

-A-

Àmwènyè (2)	Asians
Kòmà Àmwènèye sámàgùlítsa cónco.	But the Asians don't sell [it] like that.

-A- (continues)

Ámàgùlítsa mbàlè zìwíli kóbìlì lìmódzi.	They sell two plates [for] one penny.

-A- (continues)

Ndìyé mbàlè zìtátu màkóbili àwíli.	And three plates [for] 2d.

-B-

-ipa	to be bad
O! Címàngà cáce cóípa!	Oh, that maize is bad!

Exercise 61.a.1. GOAL: Facility in using the pricing formula.

	Mbàlè ìmódzi, kóbilì lìmódzi.
	Mbale ziwili, makobili awili.
dzìlà	Mazila awili, makobili awili.
tátu	Mazila atatu, makobili atatu.
ndàláma	Mazila atatu, ndalama zitatu.
cìpéwa	Zipewa zitatu, ndalama zitatu.
mpìlà	Mipila itatu, ndalama zitatu.
cimodzi	Mpila umodzi, ndalama imodzi.
cinthu	Cinthu cimodzi, ndalama imodzi.

dzila	Dzila limodzi, ndalama imodzi.
kobili	Dzila limodzi, kobili limodzi.
mbale	Mbale imodzi, kobili limodzi.

Exercise 61 a.2. GOAL: Becoming accustomed to the reversibility feature of the pricing formula.

Mbàlè imodzi kobili limodzi.	Kobili limodzi mbale imodzi.
Mazila atatu makobili atatu.	Makobili atatu mazila atatu.
Mbàléyi makobili atatu.	Makobili atatu mbàléyi.
Munthu m'modzi ndalama imodzi.	Ndalama imodzi munthu m'modzi.
Kobili limodzi dzila limodzi.	Dzila limodzi kobili limodzi.
Makobili atatu dzila limodzi.	Dzila limodzi makobili atatu.
Nsomba imodzi ndalama ziwili.	Ndalama ziwili nsomba imodzi.
Ndalama ziwili mbale imodzi.	Mbale imodzi ndalama ziwili.

Exercise 61.a.1. GOAL: Agility in mental arithmetic connected with pricing.

Mbale imodzi kobili limodzi.

    Mbale ziwili makobili àwíli.

Mbale imodzi makobili awili.

    Mbale ziwili makobili ànái.

Mbale imodzi makobili àtátu.

    Mbale ziwili makobili àsànù ndí límodzi.

Mbale imodzi makobili asanu ndi limodzi.

    Mbale ziwili ndalama imodzi.

Mbale imodzi makobili asanu ndí áwíli.

    Mbale ziwili $\left\{\begin{matrix}\text{lupiya}\\ \\ \text{ndalama}\end{matrix}\right\}$ imodzi ndí mákóbilì àwili.

Mbale imodzi makobili asanu ndi anai.

Mbale ziwili lûpíya, ndi makobili asanu ndi limodzi.

Mbale imodzi ndalama imodzi.

Mbale ziwili ndalama ziwili.

Mbale imodzi lupiya ndi makobili asanu ndi anai.

Mbale ziwili ndalama zitatu ndi makobili asanu ndi limodzi.

Exercise 61.b.1. GOAL: Facility in use of concords with reduplicated adjectives that take a double concordial prefix.

	'Some maize is very large, and some is very small.'
címàngà	Címàngà cína ndì cácíkúlúcìkúlu; cínánso ndì cacing'onocing'ono.
nsomba	Nsomba zina ndi zazikuluzikulu; zinanso ndi zazing'onozing'ono.
milato	Milato ina ndi yaikuluikulu; inanso ndi yaing'onoing'ono.
ana	Ana ena ndi aakuluakulu; enanso ndi aang'onoang'ono.
makasu	Makasu ena ndi aakuluakulu; enanso ndi aang'onoang'ono.
tali	Ana ena ndi aataliatali; enanso ndi aafupiafupi.
njila	Njila zina ndi zazitalizitali; zinanso ndi zazifupizifupi.
miseu	Miseu ina ndi yaitaliitali; inanso ndi yaifupiifupi.

Exercise 61.x.1. GOAL: Using two different forms of the verb /-ipa/ 'to be/become bad'.

	'This maize is spoiling.'	'There's a lot of spoiled maize around here.'
címàngà	Címàngà ìci cìkùípa.	Kùnò kùlì címàngà cóípa cámbíli.
dzila	Dzila ili likuipa.	Kuno kuli mazila oipa ambili.
nyama	Nyama iyi ikuipa.	Kuno kuli nyama yoipa yambili.
nsomba	Nsomba iyi ikuipa.	Kuno kuli nsomba zoipa zambili.

Grammar 61.A. Another type of sentence that contains no verb: 'two for a penny.'

The dialogue for this unit contains numerous examples of a new kind of verbless sentence:

Mbale iyi kobili limodzi.	This plate is 1d.
Kobili limodzi mbale...iyi?	One penny for this...plate?
Mbale zitatu makobili atatu.	Three plates for 3d.

All of these examples have to do with prices. Note that either the price (as in the second example) or the merchandise (as in the first example) may be mentioned first. Note also that the half of the sentence that tells the price includes a numeral, even if that numeral is /~modzi/ 'one'. All of the following are acceptable sentences in the language:

Mbale iyi kobili.	This plate is a penny.
Mbale ziwili kobili.	Two plates [for] a penny.
Kobili mbale iyi.	A penny [for] this plate.

Grammar 61.B. A reduplicative construction that includes adjectives with double concordial prefix.

Adjectives with double concordial prefix were discussed in Note 50.b.2. and reduplicative constructions in Notes 57.B and 58.A. Neither of the latter two notes included examples of adjectives with double concordial prefix. The dialogue for this unit includes two such examples:

cacikulucikulu	very big
cacing'onocing'ono	very small

Notice that the concordial prefix /ci/ is found before both occurrences of the stem.

The meaning of this construction is apparently to intensify the meaning associated with the adjective stem.

From the point of view of tone the second of the concordial prefixes has low tone. All other syllables are high. When one of these words stands at the end of a pause group, the pitch of the last syllable is of course determined by the overall intonation of the phrase.

Note that in some of the recorded examples (e.g. 61.b.1, second halves of Lines 3,5) there is a slight pause, or break, between the two halves: aang'ono ang'ono instead of: aang'onoang'ono.

UNIT 62

DIALOGUE: Buying peas.

NB The placement of /kodi/ in the first sentence is a bit unusual.

-A-	
nzama (10)	peas
Nzáma ìzì ndì zábwìnò kodí bàmbò?	Are these peas [any] good, (sir)?
-B-	
Ee. Ndì zábwìnò kwámbíli.	Yes, they're very good.
-A-	
Mugul̲itsa mbàlè màkóbili àngáti?	How much do you sell them for? ('You sell a plate [for] how many pence?')
-B-	
Mbàlè kóbili l̀imódzi.	One plate for 1d.
-A-	
O. Ìnè ndìkùfúnáko zá 'six shillings.'	Oh, I'd like six shillings worth.
-B-	
Zá 'six shillings'?	Six shillings worth?
-A-	
Inde bàmbò.	Yes.
-B-	
-patsa	to give (not as a gift), to hand over
Cabwino. Ndíkúpàtsani.	All right, I'll give [them] to you.
-A-	
O. Zikomo kwambili.	Oh, thank you very much.

Exercise 62.v.1. **GOAL:** Getting accustomed to using the words of vocabulary list with their proper concordial prefixes.

	'Please give me the peas.'	'The peas are all gone.'
nzáma	Tìpátsénì nzáma.	Nzáma zàthà.
nyama	Tìpátsénì nyama.	Nyàmà yàthà.
dzìlà	Tipatseni dzila.	Mazila atha.
mpunga	Tipatseni mpunga.	Mpunga watha.
mcele	Tipatseni mcele.	Mcele watha.
nthochi	Tipatseni nthoci.	Nthochi zatha.
nsima	Tipatseni nsima.	Nsima yatha.
mtedza	Tipatseni mtedza.	Mtedza watha.

Exercise 62.v.2. **GOAL:** Further practice in using new nouns with their proper concords.

Remember that the (still unexplained) pitch pattern of /zili zonse/ etc. is [¯ ¯ ◠ _].

	'What kind of peas should I buy?'	'Buy any peas at all.'
nzama	Ndìgùlé nzáma zánji?	Mùgùlé nzáma zíli zónse.
ufa	Ndigule ufa wanji?	Mugule ufa uli wonse.
mpunga	Ndigule mpunga wanji?	Mugule mpunga uli wonse.
nzimbe	Ndigule nzimbe zanji?	Mugule nzimbe ili yonse.
anyezi	Ndigule anyezi wanji?	Mugule anyezi ali yense.
zipatso	Ndigule zipatso zanji?	Mugule zipatso zili zonse.
zibvwende	Ndigule zibvwende zanji?	Mugule zibvwende zili zonse.
nyama	Ndigule nyama yanji?	Mugule nyama ili yonse.
cinangwa	Ndigule cinangwa canji?	Mugule cinangwa (cili) conse.

ndiwo	Ndigule ndiwo yanji?	Mugule ndiwo (zili) zonse.
nyemba	Ndigule nyemba zanji?	Mugule nyemba (zili) zonse.
mcele	Ndigule mcele wanji?	Mugule mcele (uli) wonse.
mtedza	Ndigule mtedza wanji?	Mugule mtedza (uli) wonse.
malalanje	Ndigule malalanje anji?	Mugule malalanje (ali) onse.

Exercise 62.v.3.. GOAL: Further use of new nouns with proper concords.

	'How do you sell peas?.	'The large ones we sell for 1d per plate.'
nzama	Nzama mumagulitsa makobili angati?	Zazikulu timagulitsa. kobili limodzi pa mbale.
mazila	Mazila mumagulitsa makobili angati?	Aakulu tímàwàgùlítsa makobili awili dzila limodzi.
mbatata	Mbatata mumagulitsa makobili angati?	Yaikulu timaigulitsa kobili.
anyezi	Anyezi mumagulitsa bwanji?	Timagulitsa atatu kobili limodzi.
mtedza	Mtedza mumagulitsa makobidi angati?	Timagulitsa kobidi limodzi mbale imodzi.
zibvwende	Zibvwende mumagulitsa bwanji?	Timagulitsa 'shilling' imodzi cibvwende cimodzi.

NB The interchange of /l/ and /d/ in the word for 'penny' is not due merely to a foible of the English-speaking ear. It reflects variations in the spelling practice of the Nyanja speakers themselves.

Vocabulary 62. Most students using these materials should already have accumulated, from their teachers or from other speakers of Nyanja, a fairly large vocabulary concerning foodstuffs. Fill in the Nyanja equivalents of the following, showing tones and concordial classes:

nzáma (10)	peas
dzìlà (5), mazila (6)	egg
m̀pùngá (3)	rice
mcele	salt
nzimbe	sugar cane
mtedza	groundnuts
nthochi	banana
nyemba	beans
zibvwende	pumpkin, melon
kabichi	cabbage
cinangwa	cassava
anyezi	onions
ufa	flour
zipatso	fruit (a general term)
suga	sugar
mango	mango
lalanje	orange
ndimu, mandimu	lemon
mkate	bread
mowa	beer
njuchi	honey
mbatata	potato
nsima	maize porridge

UNIT 63

DIALOGUE: Buying tomatoes.

NB The use of /ábwìnò/ as the central word in the first sentence; there is no verb, and no occurrence of /ndì/.

-A-	
phwetekele (5) maphwetekele (6) thimati (5) matimati (6)	tomato
Matímáti àwà ábwìnò kwámbíli.	These tomatoes are good.
-A- (continues)	
-lima	to hoe, cultivate
Kòdi múmàlímá kùtì?	Where do you grow [them]?
-B-	
Àménèwa, ámàlíma kùùjéni-- kùMwànzá.	These here are grown at, er, at Mwanza.
-A-	
KùMwànzá?	At Mwanza?
Kùlì màtímáti ámbíli?	Are there many tomatoes?
-B-	
-ps(y)a	to roast; to be ready, ripe
Áakúlu ndìpónso ákúps(y)a.	Big and (also) ripe.
-A-	
Múmàténga pàgálimòtò kàpéná pàbási?	Do you carry them by car, or by bus?
-B-	
Tímàténga pàgálimòtò.	By car.

-A-

-bvunda	to rot, be rotten
Sámàbvúnda àménèwa?	Don't they rot?

-B-

Iâì, sámàbvúnda.	No, they don't (rot).

-A-

Múgúlitsà bwánji?	How do you sell them?

-B-

Tímàgùlítsa àtátu kóbilì lìmódzi.	We sell [them] three for a penny.

-A-

Ndìpátsénì á '6d.'	Give me 6d. worth. ('Give me of 6d.')

Exercise 63.1. GOAL: Further practice in mental arithmetic using pounds, shillings, and pence.

Ndìlì ndí ndálámà ìmódzi.	I have one shilling.
Ndìpátseni màtímati.	Give me some tomatoes.
Ndìpátseni màtímàti a '6d.'	Give me 6d. worth of tomatoes.
Ndili ndi ndalama imodzi.	I have 1s.
Ndipatseni nzama.	Give me some peas.
Ndipatseni za '6d.'	Give me 6d. worth of peas.
Ndili ndi '1/6'.	I have 1/6.
Ndipatseni nzama.	Give me some peas.
Ndipatseni nzama za '9d.'	Give me 9d. worth of peas.

Continue this exercise using the following:

In sentence 1:		In sentence 2:
1s. 6d.	-	tomatoes
2s. 6d.	-	tomatoes

2s. 6d. - bananas

3s. - bananas

3s. - maize

£1 - maize

£1 - beans

£1 - 10 - 0 - beans

Exercise 63.2. GOAL: Practice in using words that are useful in describing fruits and vegetables.

màtímàti: Màtímati àwà, ndì ábwìnò.

Sí óípa.

Ndì óbvúnda?

Sánàbvúnde.

Ndì ákúpsa.

nthoci: Nthoci izi ndi zabwino.

Si zoipa.

Zabvunda?/Ndi zobvunda?

Iai. Sizinabvunde.

Ndi zakupsa.

Give similar sets of five sentences for each of the following:

oranges
maize
pumpkin
cassava
meat

mangoes
mango
lemons
lemon
peas
beans

Grammar 63.A. A grammatical reminder. In the phrase:

Aakulu ndiponso akupsya.	Big and also ripe.

the verb root /-psy-/ contains no vowel. It was pointed out in Note 46.B. that verb stems of this kind normally do not have an /-o-/ form comparable to /coipa/ or /wokondwa/. Instead, the corresponding form has the concordial prefix (here, /a-/, plus the infinitive prefix /-ku-/.

Units 61-63 are on the subject of buying and selling. Establish your own market, using real produce as much as possible, and practice buying and selling various articles.

GLOSSARY

[Words are alphabetized by the first letter of the root, regardless of presence or absence of prefixes. In order to make the listing easier to follow, the words have been spaced so that the first letters of the roots form a straight vertical column on the page.]

- A -

~ace (see ~ac̲e)	
c-aká (7,8)	year
c-ákúdya (see cákúd̲y̲a)	
mw-ai (3)	good fortune
c-álici (see c̲álici)	
mw-amvu (1)	(a season)
mw-aná (1,2)	child
~ánga (see ~áŋga)	
nd-ani	who?
ci-ani (7)	what? (pronoun, not adjective)
~ánji	how? what kind?
bw-ánji	how
~ánu (see ~an̲u)	

- B -

-ba	to steal
-badwa	to be born
-badwila	to be born (at a place)
-bala	to give birth to a child
m-bala (1,2)	parent
m.bale (9, 10)	plate
bàmbò (1a)	(my) father (used as form of address for men)

m.batata (9, 10)	potato
bau	(name of popular game)
--be	(negative suffix used with some forms of /-li/)
--be	(persistive enclitic often translated 'still')
-bela	to rob someone
m.beu (9, 10)	seed
b[h]ási (5, 6)	bus
búku (5, 6) [also bukhu (5, 6)]	book
ĉo-bvála (7, 8)	article of clothing
-bvina	to dance
-bvulala	to be hurt, wounded
-bvunda	to rot, be rotten
-bvuta	to trouble, be difficult
-bvutika	to have trouble, difficulty
-bvutitsa	to cause difficulty or trouble
zi-bvwende	pumpkin, melon
bwanji (see bwa̲nji)	
-bwela	to come (back)
bwenzí (1) mabwenzí (6)	friend
ci-bwenzí (7)	friendship
bwìnò (see bwi̲nò)	

- C -

cábwino (see cábwi̲no)	
cálici (7) [plural ??]	church

-capa	to launder
m-cele (3)	salt
-cepa	to be small
-cepela	to be a little too small with respect to some thing or purpose
n.chíto (9, 10)	work
cifúkwá (see cifúkwá)	
acimwene (1, 2)	brother (?)
-cita	to do
-coka	to (come or go) from
-cokela	to come from
conco	so, then, so-so
-culuka	to be many
-ace	(3 sg. personal possessive 'his, her')

- D -

n.daláma (9, 10)	money, shilling
n.dége (9, 10)	airplane
-dula	to be expensive
--di	(an emphatic enclitic)
n.diwo (9, 10)	anything eaten as a relish with porridge
dotolo	(medical) doctor (of Western-style medicine)
-dula	to cut, sever
-dwala	to be ill
-dya	to eat
cá-kú-dya (7, 8)	food

ma-dyelelo (6)	festival
-dzala	to sow
-dzela	to follow
mu-dzì (3, 4)	village
dziko (see dzịko)	
dzila (see dzịla)	
dzina (see dzịna)	
-dziwa	to know
dzùlò	yesterday; preceding month, week, year
ma-dzúló (6)	late afternoon, twilight
dzuwa (5, ?6)	sun, day

- E -

èè	(an expression of assent)
mw-èndò (3, 4)	leg, foot
-enì -éni	exact, genuine
-esa (see -yesa)	
ma-eso (6)	a test
eti	(an expression of surprised interrogation)
mw-ezí (3, 4)	moon, month

- F -

u-fa (14)	flour
ci-falánsa (7)	French (language)
ìfè	(absolute pronoun 1 pl., used also by one person about himself, as a mark of courtesy to the person he is talking with)

-fika	to arrive
-fotokoza	to repair
ci-fûkwá (7)	cause, because
m-fúmù (1, 2)	chief
-funa	to want, wish
~fúpi	near, short

- G -

gálimòtò (5, 6)	motorcar
-ganiza	to think, hold an opinion
-gona	to lie down, sleep
-gula	to buy
gule (5, 6)	dance
-gulitsa	to sell
-gwa	to fall, fall from
-gwila	to catch hold, get

- I -

íàì	no
ìfè (see ife)	
-ika	to put
dzíko (5) maíko (6)	country
-ima	to stand, wait
~ína	some, other
dzína (5) maína (6)	name
inde	yes
ìnò (see ìgà)	
bwìnò	good, fine
cábwìnò	(an expression of approval or acquiescence)

ìnù (see ìṉù)	
-ipa	to be bad

- J -

˜ja	(a demonstrative stem)
n.jànjà (9, 10)	railroad
uj̲e	So-and-so [person]
ujeni	such-and-such a place
n.jìlà (9, 10)	way, path, small road
n.jìngá (9, 10)	bicycle
n.jìngá yá motò	motorcycle
n.juchi (9)	honey

- K -

kálata	a letter, anything written
kale	a short time ago; long ago
kanema	cinema
kantini (1)	restaurant
kàpéná	perhaps, if, or
m-kàtè (3, 4)	bread, loaf of bread
-kati	middle, midst
kàyà	(an expression of uncertainty)
m-kazi (1, 2)	woman, wife
-kazinga	to roast, fry
˜o-kha	only, alone
-khala	to stay, live, sit
khásu (5), makásu (6)	hoe
khòmò (5) makòmò (6)	door
-khota	to bend

n.khúku (9, 10)	chicken
-khulupila	to trust, expect
m.khungu	fog
n.khuni (9, 10)	(stick of) firewood
khwawa (5) makwawa (6)	dry stream bed, slope
kobili (5, 6)or: k[h]obidi	penny
kòdí	(an expression of interrogation)
ma-kolo (6)	parents
-kolola	to break off from a stalk
kòmà	but
-konda	to please
-kondwa	to be pleased
-kondweletsa	to be interesting, pleasing
-konza	to correct, beautify, mend
-kula	to grow (intransitive)
-kúlu	large
kùménékò (see kùgwénékò) kuti kwámbílì (see kwágbílì)	that, so that
-kwatila	to be married (a man)
-kwatiwa	to be married (a woman)
-kwela	to climb, board (a vehicle)

- L -

lacinai (see lacigai)

lacisanu (see lacigasu)

lacitatu (see lacigatu)

laciwili (see lacigili)

lálanje (5, 6)	orange
lámulùngù (see lámul̲ùngù)	
-landila	to receive
-lankhula (see -yankula)	
ci-lankhulo (7, 8) (see ciyankhulo)	
m-láto (3, 4)	bridge
ma-layá	shirt
u-laya	Europe, England
lèlò	today
-lemba	to write, draw
lô-lémba	Monday
u-lendo (14) malendo (6)	journey
-li	(a defective and irregular verb, often translated 'be')
ma-lile (6 sg. and plu.)	boundary
-lima	to farm, plough
m-limi (1, 2)	farmer
ci-lìmwè	(name of a season comparable to summer)
-lipila	to pay
-lipilila	to pay for (something) for (someone)
-lipitsa	to cause to pay; to charge a sum
lìtì (see ~t̲i)	
lôlémba (see lôl̲émba)	
m̀-lòngò (1, 2)	sibling of opposite sex
-longosola	to arrange, relate
-lowa	to enter

lówelùkà (see lówelùkà)	
-lumpha	to jump across
mu-lùngù	god, week
lámu-lùngù	Sunday

- M -

máì (1a)	mother (used also as term of address to a married woman)
maína (see dzína)	
cí-màngà (7) [no plu.]	maize, ear of maize
máwa	tomorrow
m-mawa	in the morning
kwámbíli	very much
mbuyo	behind
~ménè	(a relative stem)
kù-ménàkò	there
~módzì	one
mònì	(a greeting)
mpaka	until, up to, as far as
-mva	to hear, feel
-mwa	to drink
mw-ai (3, 4) (see mw-gi)	
mwamba	above
~o-mwe	same, this same, as well
acimwene (see agimwene)	
m-mwenye (1, 2)	an Asian (person)

- N -

na-	with
~nái	four

láci-nái	Thursday
nàngà	(a general question word)
ci-nangwa (7, 8)	cassava
m-nasala (1, 2)	Muslim
nchíto (see n.c̲h̲ito)	
mu-ndá (3, 4)	field
ndani (see nda̲ni)	
ndì	(a copular form that is frequently translated with a form of 'is')
ndí	and, with
ndìpó (see ndìp̲ó)	
ndìthú (see ndìt̲h̲ú)	
ndìthúdi (see ndìt̲h̲údi)	
ndìyé (see ndìy̲é)	
-n̲e	I
i-ne	absolute pronoun 'I'
-nena	to speak, to talk about a person
-neneka	to be talked about
ci-nenelo (7, 8)	language
ˉa-nga	my
ngakhálé	even
ngàtì	whether, that
ˉngáti	how many?
ci-ngelezi (7)	English (language or manner)
mu-ngelezi (1, 2)	an English person
ng'ombe (9, 10)	ox, head of cattle, beef

pa-ng'óno	a little bit
-nja	outside
ma-njá	[to] the right [side]
~no	this
pa-no (16)	here
ku-no (17)	here, around here
~ó-nse	all
pa-nsí (16)	on the ground, below
--nso	also, again
ci-nthù (7, 8)	thing
mu-nthù (1, 2)	person
~á-nu	your, yours (pl., or used to one person as a mark of respect)
i-nu	you, (pl., or used to one person as a mark of respect)
m-nyakwawa (1, 2)	headman
nyále (9, 10)	lamp
nyàmà (9)	meat
m-nyamatá (1, 2)	boy
nyànjà	lake
m-Nyanjá	a Nyanja person
nyemba (9, 10)	beans
nyengo (9, 10)	season
ci-nyezi (7)	dampness, humidity
nyùmbá (9, 10)	house
m-nza (1, 2)	friend, companion
ma-nzèlé	left (hand)

- O -

~o or: ~wo	(3 pl. personal pronominal stem 'they')
-ocha	to burn, roast, toast
odi	excuse me (said in lieu of knocking at door)
~okha (see ~okha)	
-oloka	to ford, cross a river
~omwe (see o-mwe)	
-ona	to see
-oneka	to appear, be visible
-onetsa	to show, cause to see
~onse (see onse)	
-otha	to be warm; to warm oneself at
m-óto	fire
m-owa (3, 4)	beer
m-oyo (3, 4)	life, health

- P -

à-pà	here
m-paka (see mpaka)	
-pambana	to pass, surpass
-panda	to be without; to lack
m-pàndò (3, 4)	chair, stool
-panga	to do, make
-pangila	to make, prepare (for some person or some purpose)
pànò (see pànò)	
ci-pàtàlà (7, 8)	hospital

-patsa	to give (not as a gift); to hand over
ci-patso (7, 8)	fruit
-peneka	to doubt
pepani	(an expression of condolence)
ci-péwa	hat, cap
-peza	to find
-pezana	to meet (one another)
m.phamvu (9, 10)	power, ability, strength
m.phepo (9, 10)	wind
m.phezi (9, 10)	thunder, lightning
-phika	to cook
-phikidwa	to be cooked
-phikila	to cook for
-phili (5), mapili (6)	hill
-phunzila	to study
phunzilo (5), maphunzilo (6)	academic study
-phunzitsa	to teach
-phunzitsana	to teach one another
phwando (5) mapwando (6)	party
phwetekele (5) maphwetekele (6)	tomato
ma-pila (6)	millet
m.pila (9, 10)	football
m-pingo (3)	religion
-pita	to go, pass
ndì-pó	and; it is there
pompano (16)	right here
-ps(y)a	to roast; to be ready, ripe

m-punga (3)	rice
Pwitikízi	Portuguese

- S -

n.sálu (9, 10)	cloth, piece of cloth, clothing
-samba	to bathe
ma-sáná (6)	afternoon
u-sáná (14) masana (6)	midday, daytime
~sanu	five
láci-sanu	Friday
n.sapato (9, 10)	shoe
ci-Sena (7)	language of the Sena people (S. E. Malawi)
m-sèù (3, 4)	road
-sewela	to amuse oneself, have fun, dance
sí	(is) not
m-sìkà	market
tsíku (5) masíku (6)	day (24 hour period)
n.sima (9)	maize porridge
sitólo (5, 6)	store, shop
-siya	to leave behind
-siyana	to differ from or part from one another
-socela/ -sokela	to wander, lose one's way
n.somba (9, 10)	fish
-sosa	to hoe lightly, clean the fields
sukúlu	school
-swèla	to pass the day

- T -

~tálì	far, long, tall
m-tambo (3, 4)	cloud
-tani	to say or do how?
~tátu	three
láci-tátu	Wednesday
táùnì	town
tébulo	table
m-tedza	groundnuts
-tele	to be, do, say like this
-telo	to be like that, do or say like that
m-tèndèlè	peace
-tenga	to take
m-tèngò (3, 4)	price
-tentha	to be hot
-tha	to end, be able
-thamanga	to run
-thandiza	to help
n.thawi (9, 10)	time
thénesi	tennis shoes
thimati (5) matimati (6)	tomato
n.thóchi (9, 10)	banana
~thu	(1 pl. personal possessive 'our')
ndì-thú	very much, really
ndi-thűdi	truly
~ti	which one(s)?

ku-ti	where?
li-ti	when?
m-tima (3, 4)	heart
-topa	to become tired
ma-tope (6)	mud
-tsagana na-	to accompany
-tsata	to follow
tseli	the [far] side of something
tsidya (or: tsija)	opposite or far side of
m-tsikana (1, 2)	girl
tsiku (see tsiku)	
m-tsinje (3, 4)	stream
tsogolo	before, in front of
tsopano	now
m-tùndù (3, 4)	kind, variety
-tuta	to carry and put down; to carry on one's head

- U -

ma-ù (6)	words
uje (see uje)	
ujeni (see ujeni)	
-uma	to be hard, ripe, dry
-uza	to tell

- V -

m.vúla (9, 10)	rain
-vumba	to rain, rain on

- W -

wáci	watch (timepiece)
-weluka	to get off from work, quit work
ló-wéluka	Saturday
-wíli	two
láci-wíli	Tuesday
-wo (or: -o)	(third person plural pronoun stem)
i-wó	(absolute pronoun, 3 pl.)

- Y -

-yamba	to begin
-yang'ana	to look for
-yankhula	to speak
cì-yànkhùlò (7, 8)	language
ci-Yao (or: ci-Yawo)	language or other customs of the Yao people (northern Malawi)
-ye	(3 sg. personal pronominal stem 'he, she')
i-yé	(absolute pronoun, 3 sg.)
ndi-yé	and
-yela	to be white, light in colour
-yenda	to go
-yendetsa	to cause to go; to drive (a car)

-yenela	to be fit for; ought
-yesa	to try

- Z -

n.sawa (9, 10)	pea(s)
zíkòmò	(an expression of courtesy, sometimes translated with 'thank you')
dzìlà (5) mazìlà (6)	egg
n.zimbe (9, 10)	sugar cane
-zizila	to be insipid, cold
ci-zungu (7, 8)	English (language)
m-zungu (1, 2)	a European person
-zungulila	to go roundabout

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